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^ E W A L D ' S

INTRODUCTORY

HEBREW GRAMMAR

TRANSLATED

FROM THE THIRD GERMAN EDITION

BY

J. FREDERICK S M I T H.

WITH THE AUTHOR'S CONCURRENCE AND CORRECTIONS.

✓
c

LONDON:

ASHER & Co., 13, BEDFORD STREET.

COVENT GARDEN, W. C.

1870.

22⁴⁶, 18
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1873, Sept. 30.
Minot Fund,

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TRANSLATOR'S PREFACE.

The Author's preface explains the design of this work, and his name is a sufficient recommendation. The translator has but two things to say in reference to his own work: first, that he has studied to present an accurate translation without much regard to pleasant reading, which is not sought for in Hebrew Grammars; and, then, that while the German edition of this work contains neither table of contents, nor indexes of any kind, a table of contents and indexes of texts, Hebrew words, and subjects have been added by him to this.

The translator may here express his indebtedness to the author for the advice and assistance in the preparation of the translation which he has at all times so freely given him. Other obligations, which have accumulated since 1862, can only be gratefully remembered.

Edinburgh, November 1869.

AUTHOR'S PREFACE TO THE THIRD EDITION.

As the *Ausführliches Lehrbuch* will immediately appear in a new greatly enlarged and much improved edition*, I am unwilling to leave this smaller one in a new edition without the most varied, often small, but still very important, additions, improvements and simplifications; and as it was originally designed for the necessities of beginners, I have had them in view primarily in preparing this new edition also.

For this smaller Grammar may serve also for purely scientific readers, both alone and also as an introduction to the larger one, if they desire to thoroughly examine particular points, by giving them a more rapid view of the essential subjects of a Hebrew Grammar, and by presenting briefly but scientifically all the most essential matters needful to be considered in this language and which distinguish it from all others. It may be useful for many purposes to learn as quickly and yet as accurately as possible a language, and also the Hebrew, in its essential nature and true construction as well as history; and beginners or thoroughly well-grounded learners in this language are, even to day, to be sought not alone upon the benches of our colleges. Therefore complete

* See p. VIII.

uniformity, even in external arrangement, has been observed between this smaller and the larger Grammar; and also in the first of the three parts of the work, the subject-matter is somewhat more clearly and suitably arranged in the new edition of the larger Grammar, as it had before appeared in the former edition of this smaller one.

But I still find occasion here to express my most earnest wish that this smaller Grammar may be used there especially where it may yield the most general and most fruitful service, amongst the actual beginners in our learned schools. What sad consequences follow from the use of Grammars which are below the present more advanced state of Hebrew philology, recent appearances have plainly shown.

The acquirement of any subject makes it necessary, even for the beginner, that the subject be as correctly explained in all its chief points and as thoroughly presented as is possible in our hurried days. Every simplification of difficulties, that is apparent only and hinders the real object, must here be avoided: the most correct presentation of the subject, and the greatest certainty of acquaintance with it, is the best simplification and the alone fruitful assistance for all beginners. That a foreign language, which is not learned merely from and for the purpose of speaking, should be learned without any acquaintance with its nature, no one will maintain; and the eyes and ears of our beginners have always been only too much terrified with so-called "rules", but still more their minds perplexed and their expectations disappointed. But why should not this acquaintance for beginners themselves be both the most appropriate, and therefore the shortest, as well as the most precise and most fruitful? The difference between a serviceable elementary book for beginners and a more exhaustive work for more advanced scholars does not lie in this, that the subject-matter of each is essentially unlike or the knowledge with which it is presented is different: it is

the amount only of what is to be presented and learned that constitutes the difference; and it is just to give those the credit of possessing the best knowledge of this amount who are more fully acquainted with the entire field of the particular science.

For, further, the whole of the subject-matter must be presented with the greatest possible completeness in a smaller manual of this kind, that the beginner, as far as is helpful for him, may have a view of the wide extent of the subject before him, and may make himself fully at home in it everywhere for more advanced knowledge. Nothing is more erroneous than to wish to withhold from the beginner, merely on account of apparent difficulties, certain parts of a complete whole, without a correct acquaintance with which there can be no true and profitable understanding of the language. Accordingly, everything will be found in this short Grammar very fully treated, even what is apparently the most difficult, sometimes in entirely new technical terms, required by the matter in hand. When the subject is most fully understood the best nomenclature is easily struck off: and a great number of most unfitting technical words, which grew up rankly in the last centuries under a superficial and false understanding of things, are here either wholly left out, or limited as to their meaning.

In the same way, a shorter hand-book must present the subject-matter in the most correct division of its greater and lesser members, must show the safest order of advance in which things one after another may be most clearly understood, and must supply the simplest arrangement by which all the unusually numerous particulars are to be sought and found. Whatever deeper knowledge and strict science attains in this respect, is most advantageous for the thorough learning of and easier acquaintance with the subject; and it would be difficult to say how great advantages are conferred

by the correct division, the clearness and distinctness of all the greater and smaller parts of the wide subject.

If all this holds of every foreign language that is taught in schools, how much more must it hold of Hebrew, which is properly taught to somewhat more advanced beginners only, in the teaching of which less time is spent, and in which to make merely insufficient and erroneous beginnings is most useless and preposterous! Considering the true object to be attained, how much useless toil and torture with Hebrew has been wasted during the last 300 years in the case often of thousands, who learnt it and yet did not learn it, or at most attained to boasting about it!

But then, it is one thing to write the grammar of such a language, as correctly and safely as one can at present be written, but another actually to learn or orally teach the language. Here the innumerable various necessities and mental gifts of the pupil and the teacher come into play: and nothing would be so preposterous as to wish to restrict the consequent necessary freedom. The teacher may most freely introduce further explanations, e. g. from the languages better known to us, and the shortest but most accurate, as to the great points upon which all depends, hand-book supplies him with the best opportunity. Although he would do well to spare no pains at starting in explaining the great fundamental points and the correct dismemberment of the whole subject-matter, yet otherwise he is not bound to the order of subjects followed in the Grammar, and may begin teaching just as well with the mere examples (paradigms). I have intentionally limited these to those examples from which all others may easily be supplied, in order never to help mere convenience and laziness, which so readily creep in everywhere. These tables of examples are intended certainly for the memory, or rather to be able easily to see one's way in the plainer and more fundamental things, and conveniently glance over what is most

necessary: how much generally is to be committed merely to the memory, depends upon the pupil and must be left to the discretion of the enlightened teacher. Similarly every one who wishes to teach himself the language, may use the Grammar in the freest way. But this in the highest degree desirable freedom must be everywhere anticipated by that higher correctness, sureness and utility mentioned above.

In conclusion, it is known how much this sureness and utility, and this combination of scientific accuracy with ease of acquirement in all the numerous particulars, has lain upon my heart; and as I gladly read and thankfully used observations upon the previous editions, testifying of real love of the language, from several excellent teachers, every such discussion in reference to this edition also will be welcome to me.

Note. The translator would also call attention to the fact, that the 8th edition of the author's *Ausführliches Lehrbuch* appeared in 1869. This edition of one of the author's noblest works is greatly enlarged and improved in comparison with the 6th edition of 1855, and yet more in comparison with the much earlier edition of 1835, the basis of Dr. Nicholson's accurate translation.

The author's critique of the first volume of *Dr. Justus Olshausen's Hebrew Grammar* may be found in the *Göttingische Gelehrter Anzeigen* 1861, pp. 1804—1820, and in the *Sprachwissenschaftliche Abhandlungen II*, (Göttingen 1862).

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# TABLES AND EXAMPLES.

## I. THE ALPHABET.

comp. § 9 sq.

|                           |                           |                             |                             |                           |                               |
|---------------------------|---------------------------|-----------------------------|-----------------------------|---------------------------|-------------------------------|
| 1.<br>א<br>אַלף<br>âlef   | 2.<br>ב<br>בֵּית<br>bêth  | 3.<br>ג<br>גִּמֶל<br>gimel  | 4.<br>ד<br>דָּלֶת<br>dâleth | 5.<br>ה<br>הָא<br>hê      | 6.<br>ו<br>וָו<br>vâv         |
| 7.<br>ז<br>זָין<br>zâin   | 8.<br>ח<br>חֵית<br>chêth  | 9.<br>ט<br>טֵיט<br>têt      | 10.<br>י<br>יֹד<br>*jôd     | 11.<br>כ,ך<br>כָּף<br>kaf | 12.<br>ל<br>לָמֶד<br>lâmed    |
| 13.<br>ם,מ<br>מֵים<br>mêm | 14.<br>נ,ן<br>נוֹן<br>nûn | 15.<br>ס<br>סָמֶךְ<br>samek | 16.<br>ע<br>עֵין<br>ghain   | 17.<br>פ,ף<br>פָּא<br>pê  | 18.<br>צ,ץ<br>צָרִי<br>**sâde |
| 19.<br>ק<br>קוֹף<br>qôf   | 20.<br>ר<br>רֵשׁ<br>rêsh  | 21.<br>ש<br>שֵׁן<br>shîn    |                             | 22.<br>ת<br>תָּו<br>tâv   |                               |

\* German *j* = English *y*.

\*\* ss = the German ss in *heisse*, *schweisse*, and the English *c* in *ice*, *nice*. Trans.



Each of these 22 letters denotes the first letter composing it, as ב i. e., *bêth* denotes *b*, ג *g* etc.; in reference to נ v. §§ 17 sq., 58 sq.

The softer pronunciation of the 6 mutes, § 48, may be expressed by a following *h*, as מתג *Mêtheg*, or it may be left to the intelligent reader without an added sign, since the addition of a *h* is really very strong and often becomes quite burdensome, e. g. supposing one would represent וְהִיבְחַרְבּ by *vajehi bhikhthóbh*.\*

The sign of the word-tone in this work is — i. e., *Mêtheg*, the most common sign of the kind, § 95. But since very many words have the tone upon the last syllable, in the case of these words it is generally omitted; on the other hand, it is always to be added when the tone is upon the penultima. If *Metheg*, acc. § 96, is to be added shortly before the tone from some special cause, as in בְּחֶבֶן, comp. § 96, יַעֲנֶה, יַעֲמֹד, comp. §§ 96 *b*, 60 *c*, *Metheg* should be added with the last syllable also, to avoid mistake: however, this accuracy is not everywhere carried out in the printing of this book. — Amongst the moderns

פ' is a common abbreviature for פְּלוֹנִי *aliquis*.

י"י " " " " " יְהוָה *Jahve*.

ו' " " " " " וְגוֹמֵר *et cætera*.

## II. EXAMPLES OF WORD-BUILDING.

### (PARADIGMS.)

All existing forms are not presented in the paradigms, which could not be done in a small space on account of their very great variety, but the more important and more frequent only, from which the rest can be easily supplied.

In the persons of the verb, in reference to the external form and ending, are distinguished: I. in the *perf.* 1) 3 sing. mas. stem-form alone; 2) the person-endings beginning with vowels; as קָמָה is formed, so necessarily is קָמָה also; 3) the person-endings beginning with a consonant. If there is any thing special in these three classes different or worthy of further remark, it is added as 3<sup>b</sup>) 2<sup>c</sup>) etc.; to 3<sup>c</sup>) belongs the ending תֵּן also. — II. In the *imperf.* 1) the persons ending with the last radical; 2) the person-endings

\* In the translation ה alone is distinguished by the sign of aspiration, the distinction being so naturally represented by our *th*. Trans.

beginning with a vowel; 3) the person-endings beginning with a consonant. — In the tables of nouns\* denotes words formed according to undoubted analogy.

## I. TABLE OF NOUNS.

§ 240 *ad fin.*

## I. NOUNS OF THE FIRST FORM.

## I. OF STRONG FORM.

|            | 1.              | 2.          | 3.               |
|------------|-----------------|-------------|------------------|
| sg.        | יָלֵד           | סָתַר       | כָּפַר           |
| - st. c.   | —               | —           | —                |
| pl.        | יָלָדִים        | סָתְרִים    | כְּפָרִים (כֶּ-) |
| - st. c.   | יָלְדִי (י-)    | סָתְרִי     | כְּפָרִי         |
| du.        | יָלָדִים* (י-)  | סָתְרִים    | מְתָנִים         |
| - st. c.   | יָלְדִי* (י-)   | סָתְרִי     | מְתָנִי          |
| sg. f.     | יָלְדָה (י-)    | סָתְרָה     | נָרְנָה*         |
| - - st. c. | יָלְדָת (י-)    | סָתְרָת     | נָרְנָת*         |
| pl. f.     | יָלְדוֹת        | סָתְרוֹת    | נָרְנוֹת (נ-)    |
| - - st. c. | יָלְדוֹת (י-)   | סָתְרוֹת    | נָרְנָת          |
| du. f.     | יָלְדָתִים (י-) | סָתְרָתִים* | נָרְנָתִים       |
| - - st. c. | יָלְדָתִי (י-)  | סָתְרָתִי   | נָרְנָתִי        |

## II. OF WEAK FORM.

## 1. From Gutt.

| 1 rad.       |          |          | 2 rad.                                                        |       |           |
|--------------|----------|----------|---------------------------------------------------------------|-------|-----------|
| 1.           | 2.       | 3.       | 1.                                                            | 2.    | 3.        |
| חָסַר        | עָמַק    | עָפַר    | נָעַר                                                         | קָחַת | פָּעַל    |
| —            | —        | —        | —                                                             | —     | —         |
| חָסָרִים     | עָמָקִים | עָפָרִים | נָעָרִים                                                      |       | פָּעָלִים |
| חָסְרִי      | עָמָקִי  | עָפְרִי  | נָעָרִי                                                       |       | פָּעָלִי  |
| עָלְמָה      |          | עָצְמָה  | אָהָבָה, פָּחָדָה                                             |       | רָחֻקָה   |
| אָמְרָה      |          |          | Gutt. as 3 rad. פָּתַח, נָצַח, in other respects regular. For |       |           |
| חָמְדָה etc. |          |          | 2 rad. א: בָּאֵר, בָּאֵשׁ, and                                |       |           |
|              |          |          | 3 rad. א: פָּלָא, דָּבָא, נָיָא,                              |       |           |
|              |          |          | חָטָא vid. § 186.                                             |       |           |

I \*

## TABLES OF NOUNS.

## 2. From 'ע'.

| 1.      | 2.      | 3.      |
|---------|---------|---------|
| גַּל    | אֵם     | חֶק     |
| —       | —       | —       |
| גָּלִים | אִמּוֹת | חֻקִּים |
| גָּלִי  | אִמּוֹת | חֻקִּי  |
| גָּלָה  | חָפָה   | חֻקָּה  |

## 3. From 'צ'.

| 1.                                  | 3.                |
|-------------------------------------|-------------------|
| נֵר לֵיל שׁוֹר מָוֶת                | שׁוֹק             |
| מִוֶּת לֵיל                         | —                 |
| לֵילוֹת הַלָּשִׁים מוֹתִים שׁוֹרִים | שׁוֹקִים שׁוֹקוֹת |
| לֵילוֹת הַלָּשִׁי מוֹתִי שׁוֹרִי    | שׁוֹקִי           |
| עֵינִים                             | * שׁוֹקִים        |
| עֵינִי                              | שׁוֹקִי           |
| מִוֶּתָּה                           | שׁוֹקָה           |
| מִוֶּתָּה                           |                   |
| עֵינֹת                              |                   |
| עֵינֹת                              |                   |

## 4. From 'ל'.

| 1.                     | 3.                 |
|------------------------|--------------------|
| שָׁכִי שָׁחוּ          | בָּהוּ יָפִי יָפִי |
| —                      | —                  |
| שָׁכִים קָצוּיִם       | יָפִי יָפִיִּים    |
| (שָׁכִי) שָׁכִי קָצוּי | (יָפִי)            |
| לָחִים                 |                    |
| לָחִי                  |                    |
| (שָׁכִיָּה) שָׁכִיָּה  | * יָפִיָּה         |
| שָׁכִית                |                    |
| אָרִיז                 |                    |
| קָצוֹת קָצוֹת          |                    |

## II. NOUNS OF THE SECOND FORM:

and those like them, as מָקוֹם, rad. קוּם.

§ 187.

## I. OF STRONG FORM.

| I.       |          | 2.        |           |           |           | 3.       | 4.       |          | 5.        | I b.      |
|----------|----------|-----------|-----------|-----------|-----------|----------|----------|----------|-----------|-----------|
|          |          | שָׁמַח    | שָׁמַח    | שָׁמַח    | שָׁמַח    |          | נָחֵל    | נָחֵל    |           |           |
| sg.      | - st. c. | שָׁמַח    | שָׁמַח    | שָׁמַח    | שָׁמַח    | נָחֵל    | נָחֵל    | נָחֵל    | שָׁמַח    | שָׁמַח    |
| pl. m.   | - st. c. | שָׁמַחִים | שָׁמַחִים | שָׁמַחִים | שָׁמַחִים | נָחֵלִים | נָחֵלִים | נָחֵלִים | שָׁמַחִים | שָׁמַחִים |
| du.      | - st. c. | שָׁמַחִים | שָׁמַחִים | שָׁמַחִים | שָׁמַחִים | נָחֵלִים | נָחֵלִים | נָחֵלִים | שָׁמַחִים | שָׁמַחִים |
| sg. f.   | - st. c. | שָׁמַחַת  | שָׁמַחַת  | שָׁמַחַת  | שָׁמַחַת  | נָחֵלָה  | נָחֵלָה  | נָחֵלָה  | שָׁמַחַת  | שָׁמַחַת  |
| - st. c. | - st. c. | שָׁמַחַת  | שָׁמַחַת  | שָׁמַחַת  | שָׁמַחַת  | נָחֵלָה  | נָחֵלָה  | נָחֵלָה  | שָׁמַחַת  | שָׁמַחַת  |
| pl. f.   | - st. c. | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | נָחֵלֹת  | נָחֵלֹת  | נָחֵלֹת  | שָׁמַחֹת  | שָׁמַחֹת  |
| - st. c. | - st. c. | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | נָחֵלֹת  | נָחֵלֹת  | נָחֵלֹת  | שָׁמַחֹת  | שָׁמַחֹת  |
| du. f.   | - st. c. | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | נָחֵלֹת  | נָחֵלֹת  | נָחֵלֹת  | שָׁמַחֹת  | שָׁמַחֹת  |
| - st. c. | - st. c. | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | שָׁמַחֹת  | נָחֵלֹת  | נָחֵלֹת  | נָחֵלֹת  | שָׁמַחֹת  | שָׁמַחֹת  |

with the pretonic *a*  
shortened.

or

שָׁמַחֹת, שָׁמַחֹת, שָׁמַחֹת  
pl. שָׁמַחֹת, שָׁמַחֹת, etc.

## II. OF WEAK FORM.

## 1. with Gutt.

| 1.       | 2.         | 4.        | 1b.            |
|----------|------------|-----------|----------------|
| חֶכֶם    | יֵרָא      | קְרוֹא    | שְׁעָר         |
| צָמָא    | יֵרָא      | שְׁמוֹעַ  | שְׁעָר, שְׁעָר |
| חֶכֶם    | יֵרָא      | שְׁמוֹעַ  | שְׁעָרִים      |
| חֶכְמִים | יֵרָאִים   | שְׁמָעִים | שְׁעָרִי       |
| חֶכְמִי  | יֵרָאִי    | etc.      | שְׁעָרָה       |
| אֲדָמָה  | בְּהֶמָה   |           | שְׁעָרָת       |
| אֲדָמָת  | בְּהֶמָת   |           | שְׁעָרוֹת      |
| אֲדָמוֹת | בְּהֶמּוֹת |           | שְׁעָרוֹת      |
| אֲדָמוֹת | בְּהֶמּוֹת |           | שְׁעָרוֹת      |

## 2. From 'ל'ה'.

## 3. From 'ע'ע'.

## 4. From 'ע'י'.

| 1.        | 2.       | 3.        | 4. | 5. | 1.         |                 |
|-----------|----------|-----------|----|----|------------|-----------------|
| יָפָה     | נָלוֹי   | נָקִי     |    |    | חָם or קָל | קָם 1 B.        |
| יָפָה     | נָלוֹי   | נָקִי     |    |    | חָם - קָל  | קָם 2           |
| יָפִים    | נָלוֹיִם | נָקִיִּים |    |    |            | קָם 3           |
| יָפִי     | etc.     | נָקִיִּי  |    |    | חָמִים     | קָם 4           |
| יָפִים    | as       |           |    |    | חָמִי      | קָם 4           |
| יָפִי     | כְּחוּב  |           |    |    |            | all with un-    |
| יָפָה     |          | נָקִיָּה  |    |    |            | changeable long |
| יָפָת     |          |           |    |    | חָמָה      | vowels.         |
| יָפוֹת    |          | נָקִיּוֹת |    |    | etc. as    |                 |
| יָפוֹת    |          | נָקִיּוֹת |    |    |            |                 |
| יָפְתִּים |          |           |    |    | נָל        |                 |
| יָפְתִּי  |          |           |    |    |            |                 |

## III. NOUNS WITH STABLE FIRST SYLLABLE.

comp. § 188.

1. with  $\bar{e}$  in the last syllable.

|                      |              |            |              |              |               |          |
|----------------------|--------------|------------|--------------|--------------|---------------|----------|
| sg. m. <sup>1)</sup> | כֹּחַב       | זַעַם      | קָרָא שְׁמַע | מִסְפָּר     | מִזְבֵּחַ     | מִרְבֵּץ |
| - - st. c.           | —            | זַעַם      | קָרָא שְׁמַע | מִסְפָּר     | מִזְבֵּחַ     | מִרְבֵּץ |
| pl. m.               | זַעֲמִים     | כְּחָבִים  |              | מִסְפָּרִים  |               |          |
| - - st. c.           | זַעֲמִי      | כְּחָבִי   |              | מִסְפָּרִי   |               |          |
| 1. sg. f.            | חֹזַעְכָּה   |            |              | חֹזַעְכָּה   | מִזְבֵּחָה    |          |
| - - st. c.           | חֹזַעַכְתִּי |            |              | חֹזַעַכְתִּי | מִזְבֵּחַתִּי |          |
| 2. - and st. c.      | חֹזַעַתְּ    | זַעֲמַתְּ  | שְׁמַעַתְּ   | חֹזַעַתְּ    | מִזְבֵּחַתְּ  |          |
| 1. pl. f.            | חֹזַעַתִּי   |            |              | חֹזַעַתִּי   | מִזְבֵּחַתִּי |          |
| - - st. c.           | חֹזַעַתִּי   |            |              | —            |               |          |
| 2. - and st. c.      | חֹזַעַתִּי   | זַעֲמַתִּי |              |              |               |          |

Likewise עֹזַר and all participles in  $\alpha$ .<sup>1)</sup> שֵׁם § 146 שְׁנָה § 238 follow the form of the final syllable.2. with  $\bar{a}$  in the last syllable.

|                     |              |             |  |          |
|---------------------|--------------|-------------|--|----------|
| עֹלָם <sup>2)</sup> | נִכְחָב      | מִסְפָּר    |  |          |
| עֹלָם               | נִכְחָב      | מִסְפָּר    |  | דִּין    |
| עֹלָמִים            | נִכְחָבִים   |             |  | דִּין    |
| עֹלָמִי             | נִכְחָבִי    |             |  | דִּינִים |
|                     | נִכְחָכָה    |             |  | דִּינִי  |
|                     | נִכְחָכְתִּי |             |  | דִּינִי  |
| חֹחַמַת             | נִכְחָכְתִּי | מִשְׁפָּחַת |  | דִּינִי  |
| חֹחַלֹּת            | נִכְחָכְתִּי |             |  |          |
| חֹחַלֹּת            | נִכְחָכְתִּי |             |  |          |

Likewise all participles in  $\alpha$ .<sup>2)</sup> עֹלָם § 149 follows the form of the final syllable. From עֹלָה: לֵחָה, מִקְנָה, מִדְּוָה, מִקְנָה, with the last syll. as in יָפָה N. II,

## 3. NOUNS IN אֵל, אֵלָּה

|           |           |
|-----------|-----------|
| אֵלָּה    | פְּרוֹן.  |
| אֵלָּה    | זְכָרוֹן  |
| אֵלָּהִים | זְכָרִים  |
| אֵלָּהִי  | זְכָרִי   |
| אֵלָּהָה  |           |
| אֵלָּהוֹת | זְכָרוֹת  |
| אֵלָּהוֹת | זְכָרוֹת. |

## IV. ADJECTIVES IN אֵל, אֵלָּה

זְכָרִי

—

זְכָרִים or זְכָרִים

זְכָרִי

זְכָרִית or זְכָרִית

זְכָרִית

זְכָרִיּוֹת

זְכָרִיּוֹת

## 2. THE VERB.

## I. STRONG VERB.

| Perf.    | Qal                      | Piel                      | Pual                        | Hithpael                    | Hif-il                     | Hof-al                    | Nif-al                      |
|----------|--------------------------|---------------------------|-----------------------------|-----------------------------|----------------------------|---------------------------|-----------------------------|
|          | trans.                   |                           |                             |                             |                            |                           |                             |
|          | intrans.                 |                           |                             |                             |                            |                           |                             |
| sg. 3 m. | הָבַד <sup>1</sup>       | הִבֵּד <sup>1</sup>       | הִבְדֵּם <sup>1</sup>       | הִתְבַּד <sup>1</sup>       | הִבִּיד <sup>1</sup>       | הִבֵּד <sup>1</sup>       | הִבְדֵּם <sup>1</sup>       |
| - - f.   | הָבַדְתִּי <sup>2</sup>  | הִבֵּדְתִּי <sup>2</sup>  | הִבְדַּתִּי <sup>2</sup>    | הִתְבַּדְתִּי <sup>2</sup>  | הִבִּידְתִּי <sup>2</sup>  | הִבֵּדְתִּי <sup>2</sup>  | הִבְדַּתִּי <sup>2</sup>    |
| - 2 m.   | הָבַדְתָּ <sup>3</sup>   | הִבֵּדְתָּ <sup>3</sup>   | הִבְדַּתְּ <sup>3</sup>     | הִתְבַּדְתָּ <sup>3</sup>   | הִבִּידְתָּ <sup>3</sup>   | הִבֵּדְתָּ <sup>3</sup>   | הִבְדַּתְּ <sup>3</sup>     |
| - - f.   | הָבַדְתְּ <sup>3b</sup>  | הִבֵּדְתְּ <sup>3b</sup>  | הִבְדַּתְּ <sup>3b</sup>    | הִתְבַּדְתְּ <sup>3b</sup>  | הִבִּידְתְּ <sup>3b</sup>  | הִבֵּדְתְּ <sup>3b</sup>  | הִבְדַּתְּ <sup>3b</sup>    |
| - 1.     | הָבַדְתִּי <sup>3</sup>  | הִבֵּדְתִּי <sup>3</sup>  | הִבְדַּתִּי <sup>3</sup>    | הִתְבַּדְתִּי <sup>3</sup>  | הִבִּידְתִּי <sup>3</sup>  | הִבֵּדְתִּי <sup>3</sup>  | הִבְדַּתִּי <sup>3</sup>    |
| pl. 3.   | הָבַדְתֶּם <sup>2b</sup> | הִבֵּדְתֶּם <sup>2b</sup> | הִבְדַּתְּכֶם <sup>2b</sup> | הִתְבַּדְתֶּם <sup>2b</sup> | הִבִּידְתֶּם <sup>2b</sup> | הִבֵּדְתֶּם <sup>2b</sup> | הִבְדַּתְּכֶם <sup>2b</sup> |
| - 2 m.   | הָבַדְתָּ <sup>3c</sup>  | הִבֵּדְתָּ <sup>3c</sup>  | הִבְדַּתְּ <sup>3c</sup>    | הִתְבַּדְתָּ <sup>3c</sup>  | הִבִּידְתָּ <sup>3c</sup>  | הִבֵּדְתָּ <sup>3c</sup>  | הִבְדַּתְּ <sup>3c</sup>    |
| - - f.   | הָבַדְתְּ <sup>3c</sup>  | הִבֵּדְתְּ <sup>3c</sup>  | הִבְדַּתְּ <sup>3c</sup>    | הִתְבַּדְתְּ <sup>3c</sup>  | הִבִּידְתְּ <sup>3c</sup>  | הִבֵּדְתְּ <sup>3c</sup>  | הִבְדַּתְּ <sup>3c</sup>    |
| - 1.     | הָבַדְתִּי <sup>3</sup>  | הִבֵּדְתִּי <sup>3</sup>  | הִבְדַּתִּי <sup>3</sup>    | הִתְבַּדְתִּי <sup>3</sup>  | הִבִּידְתִּי <sup>3</sup>  | הִבֵּדְתִּי <sup>3</sup>  | הִבְדַּתִּי <sup>3</sup>    |



## II. Weak

| Perf.                                                                                    | Qal | Piel                                         | Pual                                         |
|------------------------------------------------------------------------------------------|-----|----------------------------------------------|----------------------------------------------|
| 1. יִלְדָּתָם פִּי' <sup>3c</sup> )                                                      |     |                                              |                                              |
| 2. עִו' <sup>1</sup> ) קָם <sup>1</sup> ) בּוֹשׁ <sup>1</sup> ) מֵת <sup>1</sup> )       |     | (Piel                                        | Polal                                        |
| <sup>2</sup> ) קָמָה <sup>2</sup> ) בּוֹשָׁה <sup>2</sup> ) מֵתָה <sup>2</sup> )         |     | קָמָם                                        | קָמָם                                        |
| <sup>3</sup> ) קָמְתָה <sup>3</sup> ) בּוֹשְׁתָה <sup>3</sup> ) מֵתָה <sup>3</sup> )     |     | like Piel                                    | Pual                                         |
| <sup>3c</sup> ) קָמְתָם <sup>3c</sup> ) בּוֹשְׁתָם <sup>3c</sup> ) מֵתָם <sup>3c</sup> ) |     | 1                                            | i k e w i s                                  |
| 3. עֵע' סָב <sup>1</sup> ) רָב <sup>1</sup> )                                            |     | סֻבֵּב                                       | סֻבֵּב                                       |
| סָבָה <sup>2</sup> ) רָבָה <sup>2</sup> )                                                |     | o                                            |                                              |
| סָבוּת <sup>3</sup> ) רָבוּת <sup>3</sup> )                                              |     | קָלַקַל                                      | קָלַקַל                                      |
| סָבְתָם                                                                                  |     |                                              |                                              |
| 4. לִה' גָּלָה <sup>1</sup> )                                                            |     | גָּלָה <sup>1</sup> )                        | גָּלָה <sup>1</sup> )                        |
| גָּלְתָה <sup>2</sup> )                                                                  |     | גָּלְתָה <sup>2</sup> )                      | גָּלְתָה <sup>2</sup> )                      |
| גָּלִיתָ <sup>3</sup> )                                                                  |     | גָּלִיתָ, גָּלִיתָ <sup>3</sup> )            | גָּלִיתָ <sup>3</sup> )                      |
| גָּלוּ <sup>2b</sup> )                                                                   |     | גָּלוּ <sup>2b</sup> )                       | גָּלוּ <sup>2b</sup> )                       |
| גָּלִיתָם <sup>3c</sup> )                                                                |     |                                              |                                              |
| 5. gutt.<br>pr. rad.<br>עָמְדָתָם <sup>3c</sup> )                                        |     |                                              |                                              |
| sec. rad.<br>וַעֲמָה <sup>2</sup> )                                                      |     | פָּרַד <sup>1</sup> ) וַעֲמָה <sup>2</sup> ) | פָּרַד <sup>1</sup> ) וַעֲמָה <sup>2</sup> ) |
| tert. rad.<br>שָׁמַע, שָׁמַע <sup>1</sup> )<br>שָׁלַח <sup>3b</sup> )                    |     | שָׁלַח <sup>1</sup> ) שָׁלַח <sup>3</sup> )  | שָׁלַח <sup>3b</sup> )                       |
| 6. לֵא' קָרָא <sup>1</sup> ) צִמָּא <sup>1</sup> )                                       |     | פָּלָא <sup>1</sup> ) פָּלָא <sup>3</sup> )  | פָּלָא <sup>1</sup> ) פָּלָא <sup>3</sup> )  |
| קָרָאתָ <sup>3</sup> ) צִמָּאתָ <sup>3</sup> )                                           |     | פָּלָאתָ <sup>3</sup> )                      | פָּלָאתָ <sup>3</sup> )                      |
| קָרָאתָ <sup>3b</sup> ) צִמָּאתָ <sup>3b</sup> )                                         |     | פָּלָאתָ <sup>3b</sup> )                     | פָּלָאתָ <sup>3b</sup> )                     |
| קָרָאתָם <sup>3c</sup> ) צִמָּאתָם <sup>3c</sup> )                                       |     | פָּלָאתָם                                    | פָּלָאתָם <sup>3c</sup> )                    |
| 7. לִח' בָּרַף <sup>3</sup> ) etc.                                                       |     |                                              | 8. פִּנ' <sup>3</sup> )                      |

## Verbs.

| Hithpael                                                                                                                | Hif - il<br>B. הוֹלִיד<br>A. הִיטִיב etc.                                                                                                                                                  | Hof - al<br>הוֹלִיד etc.                                                                                                               | Nif - al<br>נִוִּלד etc.                                                                                                                                                                     |
|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Hithpalel)<br>הִתְקוּמָם<br>Hithpael<br>הִתְקַמַּת<br>e<br>הִסְתַּכֵּב<br>r<br>הִתְקַלְקַל                              | הִקִּים <sup>1)</sup><br>הִקִּמָּה <sup>2)</sup><br>הִקְמַת <sup>3)</sup><br>הִקְמַת, הִקִּימָת or<br>הִסָּה <sup>1)</sup><br>הִסְבָּה <sup>2)</sup> or הִסְבֵּה<br>הִסְבֵּה <sup>3)</sup> | הִקִּים <sup>1)</sup><br>הִקְמָה <sup>2)</sup><br>הִקְמַת <sup>3)</sup><br>הִקְמַתָּם <sup>3c)</sup><br>הִסָּב<br>הִסְבָּה<br>הִסְבֵּה | נָסוּג <sup>1)</sup><br>נָסוּגָה <sup>2)</sup><br>נָסוּגָת <sup>3)</sup><br>נָסוּגוּתָם <sup>3c)</sup><br>נָסַב <sup>1)</sup> or נָסְבָה<br>נָסְבָה <sup>2)</sup><br>נָסְבֵהוּ <sup>3)</sup> |
| הִתְנַלֵּה <sup>1)</sup><br>הִתְנַלְתָּה <sup>2)</sup><br>הִתְנַלְתָּם <sup>3)</sup><br>הִתְנַלֵּהוּ <sup>2b)</sup>     | הִנַּלֵּה, הִנַּלְתָּה <sup>1)</sup><br>הִנַּלְתָּה <sup>2)</sup><br>הִנַּלְתָּם, הִנַּלְתָּם <sup>3)</sup><br>הִנַּלֵּהוּ <sup>2b)</sup>                                                  | הִנַּלֵּה <sup>1)</sup><br>הִנַּלְתָּה <sup>2)</sup><br>הִנַּלְתָּם <sup>3)</sup><br>הִנַּלֵּהוּ <sup>2b)</sup>                        | נִנַּלֵּה <sup>1)</sup><br>נִנַּלְתָּה <sup>2)</sup><br>נִנַּלְתָּם, נִנַּלְתָּם <sup>3)</sup><br>נִנַּלֵּהוּ <sup>2b)</sup>                                                                 |
|                                                                                                                         | הִעֲמִיד <sup>1)</sup><br>הִעֲמִידָה <sup>2)</sup><br>הִעֲמִידָת <sup>3)</sup>                                                                                                             | הִעֲמִיד <sup>1)</sup><br>הִעֲמִידָה <sup>2)</sup><br>הִעֲמִידָת <sup>3)</sup>                                                         | נִעֲמִיד <sup>1)</sup><br>נִעֲמִידָה <sup>2)</sup><br>נִעֲמִידָת <sup>3)</sup>                                                                                                               |
| הִתְבַּרַּךְ <sup>1)</sup> הִוָּעַם                                                                                     |                                                                                                                                                                                            | הִוָּעַמָּה <sup>2)</sup>                                                                                                              | נִוָּעַמָּה <sup>2)</sup>                                                                                                                                                                    |
| הִשְׁתַּלַּח הִשְׁתַּלַּח<br>הִשְׁתַּלַּח <sup>3b)</sup>                                                                | הִשְׁמִיעַ <sup>1)</sup><br>הִשְׁמַעָה <sup>3b)</sup>                                                                                                                                      | הִשְׁמַעָה <sup>3b)</sup>                                                                                                              | נִשְׁמַעָה <sup>3b)</sup>                                                                                                                                                                    |
| הִתְפַּלֵּא <sup>1)</sup><br>הִתְפַּלְאָה <sup>3)</sup><br>הִתְפַּלְאָת <sup>3b)</sup><br>הִתְפַּלְאָתָם <sup>3c)</sup> | הִפְלִיא <sup>1)</sup><br>הִפְלִיאָה <sup>3)</sup><br>הִפְלִיאָת <sup>3b)</sup><br>הִפְלִיאָתָם <sup>3c)</sup>                                                                             | הִפְלִיא<br>הִפְלִיאָה<br>הִפְלִיאָת<br>הִפְלִיאָתָם                                                                                   | נִפְלִיא<br>נִפְלִיאָה<br>נִפְלִיאָת<br>נִפְלִיאָתָם                                                                                                                                         |
|                                                                                                                         | הִגִּישׁ etc.                                                                                                                                                                              | הִגִּישׁ etc.                                                                                                                          | נִגִּישׁ etc.                                                                                                                                                                                |

## TABLES OF VERBS.

## I. STRONG VERB.\*

| Imperf.      | Qal trans. | Qal intrans. | Piel    | Pual    | Hithpael | Hif-il  | Hof-al  | Nif-al  |
|--------------|------------|--------------|---------|---------|----------|---------|---------|---------|
| sg. 3 m.     | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - - f.       | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - 2 m.       | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - - f. (1)   | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - 1.         | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| pl. 3 m. (1) | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - - f. (1)   | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - 2 m. (1)   | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - - f. (1)   | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |
| - 1.         | יִכְרֹב    | יִכְרֹב      | יִכְרֹב | יִכְרֹב | יִכְרֹב  | יִכְרֹב | יִכְרֹב | יִכְרֹב |

\* The imperf. of weak verbs p. 14 sq.

## I. STRONG VERB.\*

| Qal             |                 | Piel                              | Hithpael                  | Hif-il                              | Nif-al                              |
|-----------------|-----------------|-----------------------------------|---------------------------|-------------------------------------|-------------------------------------|
| Voluntative     | 3 sg. m. trans. | <sup>1)</sup> intrans.            |                           |                                     |                                     |
| —               | 3 & 2f pl.      | <sup>2)</sup>                     | like Piel<br>vid. further | <sup>1)</sup><br><sup>2)</sup>      | <sup>1)</sup><br><sup>2)</sup>      |
| Imperative      | sg. m.          | <sup>3)</sup> <b>פִּתַּב</b>      | above                     | <sup>3)</sup> <b>הִכְתִּיב</b>      | <sup>3)</sup> <b>הִכְתִּב</b>       |
| —               | - f.            | <sup>4)</sup> <b>פִּתְּבִי</b>    |                           | <sup>4)</sup> <b>הִכְתִּיבִי</b>    | <sup>4)</sup> <b>הִכְתִּיבִי</b>    |
|                 | pl. m.          | <sup>4)</sup> <b>פִּתְּבוּ</b>    |                           | <b>הִכְתִּיבוּ</b>                  | <b>הִכְתִּיבוּ</b>                  |
|                 | - f.            | <sup>5)</sup> <b>פִּתְּבִנָּה</b> |                           | <sup>5)</sup> <b>הִכְתִּיבִנָּה</b> | <sup>5)</sup> <b>הִכְתִּיבִנָּה</b> |
| Cohortative     | 1 sg.           | <sup>6)</sup> <b>אֶפְתֹּב</b>     |                           | <sup>6)</sup> <b>אֶכְתִּיב</b>      | <sup>6)</sup> <b>אֶכְתִּיב</b>      |
| Vav cons. imp.  | 3 sg. m.        | <sup>7)</sup> <b>יִפְתֹּב</b>     |                           | <sup>7)</sup> <b>יִכְתִּב</b>       | <sup>7)</sup> <b>יִכְתִּב</b>       |
| Vav cons. perf. | 2 sg. m.        | <sup>8)</sup> <b>וּתִפֹּת</b>     |                           | <sup>8)</sup> <b>וּתִכְתִּב</b>     | <sup>8)</sup> <b>וּתִכְתִּב</b>     |

\* These forms of the weak verbs p. 16 sq.

## II. Weak

| <i>Imperf.</i>                                                                                                                                                                                                     | Qal |  |                                                                              |                                                                              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|--|------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| 1. פִּי' A יִיטֵב B יִלֵּד C יֵאמֵר<br>(יֵאכֵל) (תֵּלֵדִי) (תֵּיטֵבִי)<br>תֵּלְדָנָה (תֵּיטֵבָנָה)                                                                                                                 |     |  |                                                                              |                                                                              |
| 2. עו' trans. intrans.<br>(יָקוּם) (יָבוֹשׁ, יָבֵא)<br>(יָקוּמוּ) (תָּבֹאִי)<br>(יָקוּמוּן) (תָּבֹאִינָה)<br>(תָּקוּמִינָה)                                                                                        |     |  | Piel<br>יָקוּמִם<br>as Piel<br>L i k e w i s                                 | Polal<br>יָקוּמִם                                                            |
| 3. ע"ע' (יָסֵב)<br>(יָסְבוּ) (יָקֵל)<br>(יָסְבוּן) (תָּקֵלִי)<br>(תָּסְבִינָה) (תָּקֵלִינָה)                                                                                                                       |     |  | יָסֻבֵּב<br>o<br>יָקֻלֵּק                                                    | יָסֻבֵּב<br>יָקֻלֵּק                                                         |
| 4. ל"ה' (יָגֵלָה)<br>(יָגֵלִיוֹן) (יָגֵלִי)<br>(תָּגֵלִינָה)                                                                                                                                                       |     |  | (יָגֵלָה)<br>(תָּגֵלִי)<br>(תָּגֵלִינָה)                                     | (יָגֵלָה)<br>(תָּגֵלִי)<br>(תָּגֵלִינָה)                                     |
| 5. gutt. יֵחַמֵּד, יֵחַזֵּק<br>pr. rad. (תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי) |     |  |                                                                              |                                                                              |
| sec. rad. יָעֵם, יָעַם<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי)               |     |  | (יָבֵרַךְ) (יָעַם)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי) | (יָבֵרַךְ) (יָעַם)<br>(תָּעֲמָדִי) (תָּחַזְקִי)<br>(תָּעֲמָדִי) (תָּחַזְקִי) |
| tert. rad. יִשְׁלַח<br>(תָּשַׁלְחָנָה)                                                                                                                                                                             |     |  | (יָשַׁלַּח) (יָשַׁלַּח)<br>(תָּשַׁלְחָנָה)                                   |                                                                              |
| 6. ל"א' (יָקְרָא)<br>(תָּקְרָאנָה)                                                                                                                                                                                 |     |  | (יָפִלָא) (יָפִלָא)<br>(תָּפִלָאנָה)                                         | (יָפִלָא) (יָפִלָא)<br>(תָּפִלָאנָה)                                         |
| 7. יִפֹּל יִנְצֵר פִּנ' יִנֵּשׁ<br>like פִּי' not intrans.                                                                                                                                                         |     |  |                                                                              |                                                                              |

## Verbs.

|                                                            | Hif-il<br>B. יוֹלִיד A. יָטִיב<br>etc.                                                        | Hof-al<br>יולֵד etc.                                                                | Nif-al<br>יֻלַּד <sup>1)</sup> etc.<br>אוֹלַד <sup>1b)</sup> etc.               |
|------------------------------------------------------------|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| Hithpalel<br>יִתְקוּמֶם<br>e                               | יָקִים <sup>1)</sup><br>תָּקִימִי <sup>2)</sup><br>תִּקְיֶמְנָה <sup>3)</sup><br>(תִּקְמָנָה) | יִיקֶם <sup>1)</sup><br>תִּוְקָמִי <sup>2)</sup><br>תִּוְקֶמְנָה <sup>3)</sup>      | יִסּוֹג <sup>1)</sup><br>תִּסּוּגִי <sup>2)</sup><br>תִּסּוּגְנָה <sup>3)</sup> |
| יִסְחָבֵב<br>r                                             | יָסֵב <sup>1)</sup><br>תִּסְבִּי <sup>2)</sup><br>תִּסְבֶּינָה <sup>3)</sup>                  | יִיֶסֶב <sup>1)</sup><br>תִּוְסְבִי <sup>2)</sup><br>תִּוְסְבֶינָה <sup>3)</sup>    | יִסָּב <sup>1)</sup><br>תִּסְבִּי <sup>2)</sup><br>תִּסְבֶּינָה <sup>3)</sup>   |
| יִתְגַּלֶּה<br>תִּתְגַּלִּי<br>תִּתְגַּלֶּנָה              | יָגִלֶּה <sup>1)</sup><br>תִּגְלִי <sup>2)</sup><br>תִּגְלֶינָה <sup>3)</sup>                 | יִגְלֶה <sup>1)</sup><br>תִּגְלִי <sup>2)</sup><br>תִּגְלֶינָה <sup>3)</sup>        | יִגָּלֶה <sup>1)</sup><br>תִּגְלִי <sup>2)</sup><br>תִּגְלֶנָה <sup>3)</sup>    |
|                                                            | יַעֲמִיר etc.                                                                                 | יַעֲמֵד <sup>1)</sup><br>תַּעֲמִדִי <sup>2)</sup><br><br>תַּעֲמִדְנָה <sup>3)</sup> | יַעֲמִד etc.                                                                    |
| יִתְבַּרֵּךְ יוֹעֵם<br>יִתְבַּרְכֶּנָה <sup>3)</sup>       | תַּזְעִמְנָה                                                                                  | תַּזְעִמִי <sup>2)</sup>                                                            | יַזְעִם<br>תַּזְעִמִי<br>תַּזְעִמְנָה                                           |
| יִשְׁתַּלַּח<br>יִשְׁתַּלַּח                               | יִשְׁמִיעַ <sup>1)</sup><br>תִּשְׁמַעְנָה <sup>3)</sup>                                       |                                                                                     | יִשְׁלַח, יִשְׁלַח<br>תִּשְׁלַחְנָה                                             |
| יִתְפַּלֵּא <sup>1)</sup><br>יִתְפַּלְּאֶנָה <sup>3)</sup> | יִפְלִיא <sup>1)</sup><br>תִּפְלֶאֱנָה <sup>3)</sup>                                          | יִפְלֵא <sup>1)</sup><br>תִּפְלֶאֱנָה <sup>3)</sup>                                 | יִפְלֵא<br>תִּפְלֶאֱנָה                                                         |
|                                                            | יַגִּישׁ etc.                                                                                 | יַגִּשׁ                                                                             | יַגִּישׁ                                                                        |

## II. Weak

| 1. פ'ר A. יצק |  | B. ל'ד             |  | פ'ל'ד              |  |
|---------------|--|--------------------|--|--------------------|--|
|               |  | רש                 |  | ל'ד                |  |
|               |  | יצקי               |  | ל'די               |  |
|               |  |                    |  | ל'דנה              |  |
|               |  |                    |  | ויל'ד              |  |
|               |  | ווייטב             |  |                    |  |
| 2. ע'ו        |  | י'קם               |  | י'סב               |  |
| and           |  | פ'קמנה             |  |                    |  |
| 3. ע'ע        |  | ק'ם                |  | סב                 |  |
|               |  | ק'מי               |  | ס'בי               |  |
|               |  | ק'מנה ק'מנה        |  | ס'בינה             |  |
|               |  | א'קומה             |  | א'סכה              |  |
|               |  | י'קם               |  | ו'יסב              |  |
|               |  |                    |  | ו'יכונן            |  |
| 4. ל'ה        |  | י'ר'ב              |  | י'גל               |  |
|               |  | ג'לה               |  | י'גל               |  |
|               |  | ג'לינה             |  | ג'לי               |  |
|               |  | י'ר'ב              |  | א'גלה              |  |
|               |  | וג'ליח             |  | like <sup>1)</sup> |  |
|               |  |                    |  | י'גל               |  |
|               |  |                    |  | וג'ליח             |  |
| 5. gutt.      |  | ע'מר               |  | א'מר               |  |
| 1. rad.       |  | ע'מדי              |  | א'מרי              |  |
| 2. rad.       |  | י'עם <sup>3)</sup> |  | י'עמי              |  |
| 3. rad.       |  | ש'לח <sup>4)</sup> |  | ש'לחי              |  |
| 6. ל'א        |  | ק'רא <sup>3)</sup> |  |                    |  |
| 7. פ'נ'       |  | נ'צר               |  | ח'ן                |  |
|               |  | נ'שי               |  | ח'ני               |  |

Verbs. (See p. 13.)

|  | וישב<br>וַיֵּשֶׁב                                                                                                                                                                                           | וַיֵּזְלֵד <sup>7)</sup>                                                                                                        |                          |
|--|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|--------------------------|
|  | <sup>1)</sup> יָקַם<br><sup>2)</sup> הִקְמִינָה<br><sup>3)</sup> הִקָּם<br><sup>4)</sup> הִקִּימִי<br><sup>5)</sup> הִקְמִינָה<br><sup>6)</sup> אָקִימָה<br><sup>7)</sup> וַיָּקַם <sup>8)</sup> וַהֲקִמָּה | <sup>3)</sup> הִסּוּג<br><sup>4)</sup> הִסּוּנִי<br><sup>5)</sup> הִסְנִינָה                                                    |                          |
|  | <sup>1)</sup> יָגַל<br><sup>3)</sup> הִגָּל<br><sup>4)</sup> הִגִּלִּי<br><sup>7)</sup> וַיִּגָּל<br>והגלית                                                                                                 | <sup>1)</sup> יָגַל<br><sup>3)</sup> הִגָּל<br><sup>4)</sup> הִגִּלִּי<br><sup>7)</sup> וַיִּגָּל<br><sup>8)</sup> וַנְּגַלִּית | <sup>5)</sup> הִגְלִינָה |
|  | <sup>8)</sup> וַהֲעִמְדָה                                                                                                                                                                                   |                                                                                                                                 |                          |
|  | <sup>3)</sup> הִנָּעַם                                                                                                                                                                                      | <sup>7)</sup> וַיִּלָּחֶם                                                                                                       |                          |
|  | <sup>3)</sup> הִשְׁלַח <sup>7)</sup> וַיִּשְׁלַח                                                                                                                                                            | <sup>3)</sup> הִשְׁלַח                                                                                                          |                          |
|  | <sup>1)</sup> יִפְּלֵא etc.                                                                                                                                                                                 | <sup>1)</sup> יִפְּלֵא etc.                                                                                                     |                          |



| 18                                  | Qal.                 |          | 3. Infinitives an     |
|-------------------------------------|----------------------|----------|-----------------------|
| trans.                              | intrans.             |          | Piel                  |
| Inf. constr. a בָּחַב <sup>1)</sup> | בָּחַל <sup>1)</sup> |          | בָּחַב                |
| - absol. b בָּחַב <sup>2)</sup>     | בָּחַל               |          | —, בָּחַב             |
| Part. act. c בָּחֵב <sup>3)</sup>   | בָּחֵל <sup>2)</sup> |          | מְבַחֵב <sup>3)</sup> |
| - pass. d בָּחוּב <sup>2)</sup>     |                      |          |                       |
|                                     |                      |          | Weak                  |
| 1. פ'ו'                             | aA. יָצַר            | B. לָדָה | לָדַח                 |
|                                     | b יָצַר              | יָלֹד    |                       |
| 2. ע'ו'                             | a קוּם               |          | אוּר                  |
|                                     | b קוּם               |          |                       |
|                                     | c קָם                |          | מָח                   |
|                                     | d סוּר               |          |                       |
| 3. ע'ע'                             | a סָב                | סָבַב    | קָל                   |
|                                     | b סָבֹב              | סָב      |                       |
|                                     | c סָבַב              |          |                       |
|                                     | d סָבֹב              |          |                       |
| 4. ל'ה'                             | a גָּלָה             | גָּלַח   |                       |
|                                     | b גָּלָה             | גָּלָו   | גָּלַח                |
|                                     | c גָּלָה             |          |                       |
|                                     | d גָּלַח             |          |                       |
| 5. Gutt.                            | a עָמַד              | אָמַר    | חָזַק                 |
| pr. rad.                            |                      |          |                       |
| tert. rad.                          | a שָׁלַח             |          | שָׁלַח, שָׁלַח        |
|                                     | b שָׁלַח             |          | שָׁלַח                |
|                                     | c שֹׁלַח             |          | מְשַׁלַּח             |
| 6. פ'א'                             | פָּלַא               | etc.     | פָּלַא                |
| 7. פ'נ'                             | a נָצַר              | נָפַל    | נָשַׁח                |
|                                     | b נָצַר              |          | נָגַשׁ                |
|                                     |                      |          | נָחַן                 |

# Participles.\*

19

| Pual<br>(פָּחַב <sup>3</sup> )<br>—, פָּחַב,<br>(מְפָחַב <sup>3</sup> ) | Hithpael.<br>(הִתְפָּחַב <sup>3</sup> )<br>—, תִּפְּחַב,<br>(מִתְפָּחַב <sup>3</sup> ) | Hif-il<br>הִתְפָּחַב<br>הִתְפָּחַב<br>מִתְפָּחַב           | Hof-al<br>(הִתְפָּחַב <sup>3</sup> )<br>הִתְפָּחַב<br>(מְפָחַב <sup>3</sup> ) | Nif-al<br>(הִתְפָּחַב <sup>3</sup> )<br>נִתְפָּחַב, —, תִּפְּחַב,<br>(נִתְפָּחַב <sup>3</sup> ) |
|-------------------------------------------------------------------------|----------------------------------------------------------------------------------------|------------------------------------------------------------|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| Roots.                                                                  |                                                                                        | a. B. הוֹלִיד<br>A. הִיטִיב<br>c. B. מוֹלִיד<br>A. מִיטִיב | הוֹלֵד<br><br>מוֹלֵד d                                                        | הוֹלֵד<br><br>נוֹלֵד                                                                            |
| קוּמֵם                                                                  | הִתְקוּמֵם                                                                             | (הָקִים <sup>2</sup> )<br>הָקִים<br>(מָקִים <sup>2</sup> ) | (הוֹקֵם <sup>3</sup> )<br><br>(מִוָּקֵם <sup>3</sup> )                        | הִסּוּג<br>—<br>(נָסוּג <sup>2</sup> )                                                          |
| מְקוּמֵם<br>or<br>קִלְקַל<br>מְקִלְקַל                                  | מִתְקוּמֵם<br>or<br>הִתְקִלְקַל<br>מִתְקִלְקַל                                         | הָסַב<br>—<br>יָסַב                                        | (הִשְׁפָּחַ) הוֹסַב<br><br>מוֹסַב                                             | הִסַּב<br>הִסַּב, הָסַב<br>(נָסַב <sup>2</sup> , נָסַב)                                         |
| נָלַח<br>נָלַח<br>מְנָלַח                                               | הִתְנָלַח<br>הִתְנָלַח<br>מִתְנָלַח                                                    | הִנָּלַח<br>הִנָּלַח<br>מִנָּלַח                           | הִנָּלַח<br>הִנָּלַח<br>מְנָלַח                                               | נָלַח<br>הִנָּלַח<br>נִנָּלַח                                                                   |
|                                                                         |                                                                                        |                                                            |                                                                               | הִעָמַד,<br>נִעָמַד, נִעָמַד c.                                                                 |
|                                                                         | like Piel                                                                              | הִשְׁלַיַח<br>הִשְׁלַח                                     | הִשְׁלַח                                                                      | לַח, הִשְׁלַח                                                                                   |
|                                                                         | etc.                                                                                   |                                                            |                                                                               |                                                                                                 |
|                                                                         |                                                                                        |                                                            | הִפִּיל                                                                       | הִנָּחַן<br>נָחַן c.                                                                            |

\*) Acc. p. 9—15 and §§ 168 sq., 236 sq. — 1) denotes the inflexion according to the *first* form, 2) that acc. to the *second*, 3) that acc. to the *third* of the first class and 3,) that acc. to the *third* of the second class.

## 4. VERB WITH SUFFIXES.

§ 253 *ad fin.*

## I. WITH THE PERF.

| Verb.                          | he has  | 3 f. sg. | 2. m. sg. | 2 f. & 1 sg. | 3 pl.    |
|--------------------------------|---------|----------|-----------|--------------|----------|
| Suff. sg. 3. m.                | הָיָה   | הָיָה    | הָיָה     | הָיָה        | הָיוּ    |
| - f.                           | הָיָה   | הָיָה    | הָיָה     | הָיָה        | הָיוּ    |
| 2. m.                          | הָיָה   | הָיָה    | הָיָה     | הָיָה        | הָיוּ    |
| - f.                           | הָיָה   | הָיָה    | הָיָה     | הָיָה        | הָיוּ    |
| 1.                             | הָיָה   | הָיָה    | הָיָה     | הָיָה        | הָיוּ    |
| pl. 3. m.                      | הָיוּ   | הָיוּ    | הָיוּ     | הָיוּ        | הָיוּ    |
| - f.                           | הָיוּ   | הָיוּ    | הָיוּ     | הָיוּ        | הָיוּ    |
| 2. m.                          | הָיוּ   | הָיוּ    | הָיוּ     | הָיוּ        | הָיוּ    |
| - f.                           | הָיוּ   | הָיוּ    | הָיוּ     | הָיוּ        | הָיוּ    |
| 1.                             | הָיוּ   | הָיוּ    | הָיוּ     | הָיוּ        | הָיוּ    |
| 2 of intrans. Qal likewise:    |         |          |           |              |          |
| 1) אָהָבָה                     | אָהָבָה | אָהָבָה  | אָהָבָה   | אָהָבָה      | אָהָבָה  |
| 2) אָהָבָה                     | אָהָבָה | אָהָבָה  | אָהָבָה   | אָהָבָה      | אָהָבָה  |
| 3) אָהָבָה                     | אָהָבָה | אָהָבָה  | אָהָבָה   | אָהָבָה      | אָהָבָה  |
| 2 of the other forms, as Piel: |         |          |           |              |          |
| 1) פָּתַח                      | פָּתַח  | פָּתַח   | פָּתַח    | פָּתַח       | פָּתַחוּ |
| 2) פָּתַח                      | פָּתַח  | פָּתַח   | פָּתַח    | פָּתַח       | פָּתַחוּ |
| 3) פָּתַח                      | פָּתַח  | פָּתַח   | פָּתַח    | פָּתַח       | פָּתַחוּ |

The suffixes to the Persons of all

Verbal - stems :

etc.

likewise with the  
1 and 2 pers. plur.

פָּתַחוּ



## 5. NOMINAL SUFFIXES.

§§ 254—261.

| Persons with the sing. |                                          | with fem. sing.                          |                        | with plur.                                 |                                | with fem. plur. |              |
|------------------------|------------------------------------------|------------------------------------------|------------------------|--------------------------------------------|--------------------------------|-----------------|--------------|
| sg. 3 m.               | לְבָשׁ<br>his garment                    | בִּישׁוֹ                                 | מְלַבֵּשׁ<br>his queen | לְבָשָׁיו <sup>1)</sup><br>his garments    | מְלַבֵּשׁוֹת <sup>1)</sup>     | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |
|                        | - f.                                     | לְבָשָׁהּ<br>her garment                 | מְלַבֶּשֶׁתָּהּ        | לְבָשֶׁיהָ <sup>1)</sup><br>her garments   | מְלַבֶּשֶׁתֶּיהָ <sup>1)</sup> | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |
| 2 m.                   | לְבָשְׁךָ <sup>2)</sup><br>thy garment   | בִּישְׁךָ                                | מְלַבֵּשְׁךָ           | לְבָשֶׁיךָ <sup>1)</sup><br>thy garments   | מְלַבֵּשְׁתְּךָ <sup>1)</sup>  | לְבָשֵׁיהֶם     | מְלַבֵּשׁוֹת |
|                        | - f.                                     | לְבָשְׁךָ <sup>1)</sup><br>I.            | מְלַבֶּשֶׁתְּךָ        | לְבָשֶׁיךָ <sup>1)</sup><br>my garments    | מְלַבֶּשֶׁתְּךָ <sup>1)</sup>  | לְבָשֵׁיהֶם     | מְלַבֵּשׁוֹת |
| pl. 3 m.               | לְבָשָׁם <sup>1)</sup><br>their garment  | בִּישָׁם                                 | מְלַבֵּשָׁם            | לְבָשָׁם <sup>2)</sup><br>their garments   | מְלַבֵּשָׁם <sup>2)</sup>      | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |
|                        | - f.                                     | לְבָשָׁן <sup>1)</sup><br>2 m.           | מְלַבֶּשָׁן            | לְבָשֶׁיהֶן <sup>2)</sup><br>your garments | מְלַבֶּשָׁן <sup>2)</sup>      | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |
| - f.                   | לְבָשְׁכֶם <sup>3)</sup><br>your garment | בִּישְׁכֶם                               | מְלַבֶּשְׁכֶם          | לְבָשֶׁיכֶם <sup>2)</sup><br>our garments  | מְלַבֶּשְׁכֶם <sup>2)</sup>    | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |
|                        | I.                                       | לְבָשְׁכֶן <sup>3)</sup><br>our garment. | מְלַבֶּשְׁכֶן          | לְבָשֶׁיכֶן <sup>2)</sup><br>our garments  | מְלַבֶּשְׁכֶן <sup>2)</sup>    | לְבָשֵׁיהֶן     | מְלַבֵּשׁוֹת |

## 6. INFLEXION OF THE NOUNS WITH SUFFIXES.

Comp. pp. 3—8, and in reference to the numbers p. 22.

## I. NOUNS OF THE FIRST FORM.

| I.                |            | 2.          |             | 3.          |               | 4.             |               |
|-------------------|------------|-------------|-------------|-------------|---------------|----------------|---------------|
| sg. I.            | יָלֵדוֹ    | סָחֵרוֹ     | כָּפָרוֹ    | פָּעֻלּוֹ   | חָטְאוֹ       | שָׁכְנוֹ       | יָפְיוֹ       |
| 2.                | יָלֵדָהּ   | סָחָדָהּ    | כָּפָרָהּ   | פָּעֻלָּהּ  | חָטְאוֹהָ     | שָׁכְנוֹהָ     | יָפְיוֹהָ     |
| pl. I.            | יָלְדָיו   | סָחָרָיו    | כָּפָרָיו   | פָּעֻלָּיו  | חָטְאוֹיו     | שָׁכְנוֹיו     | יָפְיוֹיו     |
| 2. יָלְדֵיהֶם (כ) | יָלְדֵיהֶם | סָחָרֵיהֶם  | כָּפָרֵיהֶם | פָּעֻלֵיהֶם | חָטְאוֹתֵיהֶם | שָׁכְנוֹתֵיהֶם | יָפְיוֹתֵיהֶם |
| II. I.            |            | 2.          |             | 3.          |               | 4.             |               |
| sg. I.            | נָעֻרּוֹ   | פָּחָדּוֹ   | פָּחָדּוֹ   | מִוְחָוֹ    | לָלוֹ         | שָׁכְנוֹ       | יָפְיוֹ       |
| 2.                | נָעֻרָהּ   | פָּחָדָהּ   | פָּחָדָהּ   | מִוְחָהּ    | לָלוֹהָ       | שָׁכְנוֹהָ     | יָפְיוֹהָ     |
| pl. I.            | נָעֻרָיו   | פָּחָדָיו   | פָּחָדָיו   | מִוְחָיו    | לָלוֹיו       | שָׁכְנוֹיו     | יָפְיוֹיו     |
| 2. נָעֻרֵיהֶם     | נָעֻרֵיהֶם | פָּחָדֵיהֶם | פָּחָדֵיהֶם | מִוְחֵיהֶם  | לָלוֹתֵיהֶם   | שָׁכְנוֹתֵיהֶם | יָפְיוֹתֵיהֶם |

## II. NOUNS OF THE SECOND FORM.

| I.     |                  | II.   |             | I.      |          |
|--------|------------------|-------|-------------|---------|----------|
| sg. 1. | יָשָׁר           | נָדָן | שָׁעַר      | קְרָאָה | יָפָה    |
| 2.     | יָשָׁרָה         | etc.  | שָׁעֲרָה    | קְרָאוּ | יָפָהָה  |
| 3.     | יָשָׁרָם         |       | שָׁעֲרָכֶם  |         | יָפָכֶם  |
| pl. 1. | יָשָׁרִים        |       | שָׁעֲרֵי    |         | יָפִים   |
| pl. 2. | יָשָׁרֵיהֶם (רַ) |       | שָׁעֲרֵיהֶם |         | יָפֵיהֶם |

## III. NOUNS WITH STABLE FIRST SYLLABLE

| I.     |                   | II.        |           | III.         |           |
|--------|-------------------|------------|-----------|--------------|-----------|
| sg. 1. | פָּחָב            | שָׁמַע     | קְרָאָה   | מִזְבֵּחַה   | זָכְרָה   |
| 2.     | פָּחָבָה          | שָׁמְעָה   | קְרָאָכֶם | מִזְבֵּחַכֶם | זָכְרָהָה |
| 3.     | פָּחָבָם          | שָׁמְעָכֶם |           |              | זָכְרָכֶם |
| pl. 1. | פָּחָבִים         | בָּנִים    | (בָּנִים) | בָּנִיהֶם    | זָכְרָיִם |
| 2.     | פָּחָבֵיהֶם       | בָּנָה     |           |              |           |
|        | יָבִנוּ (בָּנִים) | מִזְבֵּחַה |           |              | זָכְרָהָה |
|        | 2.                |            |           |              | זָכְרָכֶם |
|        | מִסְפָּרִים       |            |           |              | זָכְרָיִם |
|        | מִסְפָּרָה        |            |           |              | זָכְרָכֶם |
|        | מִסְפָּרָם        |            |           |              | זָכְרָיִם |
|        | מִסְפָּרֵיהֶם     |            |           |              | זָכְרָכֶם |
|        | יָדָה (יָד)       |            |           |              | זָכְרָיִם |

## 7. PARTICLES WITH SUFFIXES.

§ 266 *ad fin.*

|                |           |             |           |                  |                    |
|----------------|-----------|-------------|-----------|------------------|--------------------|
| בְּ-           | מִן-      | אֶת- (אֹת-) | אִתּוֹ-   | בְּ-             | אֵלַי (אֵלַי) אֵל- |
| בּוֹ           | מִמֶּנּוּ | אֹתוֹ       | אִתּוֹ    | בְּמֶהוּ         | אֵלָיו             |
| in him         | from him  | him         | with him  | as he            | to him             |
| בָּהּ          | מִמֶּנָּה | אֹתָהּ      | אִתָּהּ   | בְּמֶהָ          | אֵלֶיהָ            |
| in her         | from her  | her         | with her  | as she           |                    |
| בָּךְ          | מִמֶּךָ   | אֹתְךָ      | אִתְךָ    | בְּמוֹךְ         | אֵלֶיךָ            |
| in thee        | from thee | thee        | with thee | as thou          |                    |
| בָּךְ          | מִמֶּךָ   | אֹתְךָ      | אִתְךָ    | בְּמוֹךְ         | אֵלֶיךָ            |
| בִּי           | מִמֶּנִּי | אֹתִי       | אִתִּי    | בְּמוֹנִי        | אֵלַי              |
| in me          | from me   | me          | with me   | as I             |                    |
| בָּם, בָּהֶם   | מֵהֶם     | אֹתָם       | אִתָּם    | בְּהֶם (בְּמוֹ-) | אֵלֵהֶם            |
| in them        | from them | them        | with them | as they          |                    |
| בָּהֶן, בָּהֶן | מֵהֶן     | אֹתָן       | אִתָּן    | בָּהֶן           | אֵלֵהֶן            |
| בָּכֶם         | מִכֶּם    | אֹתְכֶם     | אִתְכֶם   | בְּכֶם           | אֵלֵיכֶם           |
| in you         | from you  | you         | with you  | as you           |                    |
| בָּכֶן         | מִכֶּן    | אֹתְכֶן     | אִתְכֶן   | בְּכֶן           | אֵלֵיכֶן           |
| בָּנוּ         | מִמֶּנּוּ | אֹתָנוּ     | אִתָּנוּ  | בְּמוֹנוּ        | אֵלֵינוּ           |
| in us          | from us   | us          | with us   | as we            | Similarly          |
|                |           |             |           |                  | עַל עַל            |
|                |           |             |           |                  | but                |
|                |           |             |           |                  | always             |
|                |           |             |           |                  | with <i>a</i> .    |



## OF THE HEBREW LANGUAGE GENERALLY.

## I. ITS HISTORY.

§ 1. The Hebrew language is a small branch of that stock of languages, which was widely spread over Southwestern Asia and a part of Africa, and which it is now customary to call the Semitic, according to Gen. 10. 21. From this parent stock the earliest to branch off was the Aramaic, in the North, or in *Aram*: but because the nations speaking the Semitic in the North lived greatly mixed with nations of other tongues, and were often subjugated by foreigners, the Semitic was less fully formed amongst them, and became gradually less pure than it was in the South, or in *Arabia*. Arabia, its principal home in ancient and modern times, was the place of its most peaceful and perfect development, and from thence it spread as far as Africa in the Aethiopic branch. The *Hebrew* language, really only a small branch of the great stock, and related most closely with the *Phoenician*, and, therefore, somewhat nearly with the Punic, although not so fully and perfectly developed in all respects as the Arabic, is nevertheless much richer and finer than the Aramaic language known to us, and has in addition this great superiority over all related branches, that, as the oldest language of the whole family which we are accurately acquainted with, it gives us in general the clearest representation of the original form, formative power, and flexibility of the Semitic: although some few things have been preserved in a fuller and fresher form in the kindred languages.

§ 2. The Hebrew, as it presents itself to us in the O. T., the remains of a once very extensive and rich literature, shows somewhat important differences with respect to style, locality, and age.

1. The *poetic* language differs from the prosaic in possessing greater copiousness, variety, and flexibility. It has, therefore, on the one hand, more faithfully preserved much from the past; on the other hand, it continually renews itself from the exhaustless treasures of the popular dialects, and also from the

tendency to independent self-developement; many things that appear new in the language of the poets assimilate to Aramaic materials, since the Hebrews after Moses and David came far more into close contact with Aramaic than with Arabic nations.

2. Many traces show that the ancient language had different dialects, which could not very greatly differ on account of the narrow limits of the language; they appear more clearly in older compositions and in poetry especially; the two songs of Debora, Judg. 5, the book of Hosea and the Song of Songs, supply clear and instructive examples of great differences, which can be explained only by assuming different dialects. And within the still narrower limits of the kingdom of Judah, a provincial author, as Amos or Micah, shows departures from the much smoother language and more accurate style of a Joel or an Isaiah, who always lived in Jerusalem.

3. Further, we have in the O. T. writings of the most different periods, some incontestably from Moses himself and from his time, most originating in the long series of centuries from him to the times of the Persian and even, in part, of the Grecian rule: so that on this ground alone great variety must arise. The period when the language flourished most is from the time of David and the great prophets to the eighth century B. C.

From the seventh century, B. C., the Hebrew language, § 3. together with the whole of the old national life, declined more and more hopelessly; during the awakening of the old national vigour of Israel on the overthrow of the Chaldean kingdom, about 550—530, B. C., the language arose once again to a loftier height and a purer style, but from that time sunk again under the Persian and Grecian rule, without ever recovering again from its decline. And because in the times of this decline the government of the nation was mostly in the hands of nations speaking Aramaic, the language yielded so much the more easily to the Aramaic, as it was already naturally closely allied to this sister language, and might, therefore, easily pass over unobserved into it; by the time of the book of Daniel it was manifestly preferred in common life to write in Aramaic, and the Hebrew in its older form became more and more a purely learned language, comp. Neh. 8. 8.

## 2. ITS NATURE.

§ 4. As to its *essential nature* the Semitic, and with it the Hebrew, language consisted originally, as every language, of short monosyllabic elements or primitive roots, words at present discernible only by consideration and dissection, but found for the most part also in those linguistic stocks with which the Semitic was connected before its separation, the Sanscrit, or so-called Indo-Germanic, in the North, and the Coptic in the South. Remains of these primitive roots have been more faithfully preserved in many so-called particles, § 110: but the most living and important part of the language, the verb and the noun, has advanced far beyond this stage; around one main idea a number of accessory ideas and nicer distinctions have collected in the unity and solidity of a word capable of manifold formation; and hence *word-building* (form) is the prevailing principle of the Semitic stock. — In this word-building the Semitic excels the Sanscrit languages in possessing greater exactness and thoroughness in many respects, as the consequent distinction of gender both in the pronoun of the second person and in the third and second person of the verb: but in general it has not attained the degree of high perfection to which these languages have come. Its word-building has not attained the ease and readiness to follow the thought in all directions into its finest distinctions; and much that the language possessed in its fresh youthful days, e. g., the distinction of a neuter, it has lost again. Composition, which in the Sanscrit languages denotes a special and still higher stage of development, the Semitic has not attained to, with the exception of a few beginnings, § 270. On the contrary, it is a principle of the Semitic to place the words of a sentence simply side by side in the natural order of their sense; and also many conceptions which more accurate languages express by means of word-building, are indicated in this simply by important position, or repetition of the words, and by the force of the context.

§ 5. On the other hand, the Semitic has developed itself in other directions far beyond the early attainments of the Sanscrit, but

in this early effort after definite and thoroughly consequent formations has exhausted, as it were, its resources for new development. To this effort belongs preeminently its peculiar stable development of the *roots*. That is, for the formation of the main element of language, the verb and the corresponding noun, three stable sounds are regularly demanded, which, however, need not possess the compactness of one syllable: these three stable fundamental sounds constitute the *root* of a word, which may not contain fewer, and rarely contains more. By means of this thorough-going law of the *triliteral* but *not necessarily monosyllabic root*, the language obtains

1) this advantage, that thereby an unusually great number of roots for actual use are produced from the few and often very short primitive roots, by which means the significations are continually more definitely marked off, and the want of composition, § 4., is less felt, as  $\text{הָלַךְ} = \text{ire}$ , but  $\text{שׁוּב} = \text{redire}$ , and as from the short primitive root  $\text{קָצַר}$  come  $\text{קָצַע}$  and  $\text{קָצַה}$  *to cut*,  $\text{קָצַר}$  *to shorten*,  $\text{קָצַב}$  or  $\text{הִצִּיב}$  *to cut off*.

2) Since the roots, further, may extend themselves within their fixed limit in almost any desirable combination of sounds (§ 118), regardless whether all the sounds can be brought into one syllable or not, the language receives thereby a decided inclination to become *polysyllabic* and rich in vowel sounds, since such arrangements of sounds as *kath naft npal* must of themselves fall into two syllables. But there follows from this

3) greater softness and liquidity of the vowels within the three stable sounds, since the language is rarely able to combine such different consonants under one vowel. And consequently the word-building has, finally, availed itself of this flexible internal vocalisation, in that it changes the vowels as to position and character within the roots and stems with every different qualifying addition; and this *internal word-building by vowel changes* is a main peculiarity as well as excellence of the Semitic, whereby it accomplishes much by slender means. Of root-vowels in these languages, therefore, nothing can be said (excepting certain vestiges of an older language, § 113), save that *a* is everywhere the primary vowel.

§ 6. The peculiarities described in § 4. sq., are distinctive marks of the Hebrew as of all the Semitic languages: and these established peculiarities are explained only by the primitive history of the development of all linguistic stocks. But within the circle of the languages related to it the Hebrew has very much peculiar, partly in reference to its entire construction, derived from the most distant primitive time, — partly, in reference to its final, cultivated development, obtained from more historical times. For whilst in the Semitic generally a liking for great brevity of expression has been acquired, this tendency has been very peculiarly developed in the Hebrew, as the language of the highest Oracle and the purest Religion, mainly formed by great Prophets, so that it has become, as it were, the eternal mother-tongue of all true Religion, in which the most rigid and exact simplicity prevails along with the most beautiful copiousness and clearness of thought. And this peculiarity has coloured more or less the Greek language of many Hellenistic books as well as those of the N. T.

§ 7. One of the things that Hebrew Grammar has to do is, therefore, to show the medium place of the Hebrew, first, in its own immediate circle, between the Arabic and the Aramaic, and, then, as a Semitic language in relation to other stocks, between the most fully developed (Sanskrit) and the less fully developed (Coptic, Turkish, Malay, Chinese) languages. But this must be specially remembered, that the Hebrew, although it is a very primitive and peculiar language, expresses in its own way all the thought of human discourse with perfect clearness.

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# FIRST PART.

## OF SOUNDS AND THEIR SIGNS.

### INTRODUCTORY.

In the sounds of the Hebrew as a polysyllabic language § 8. essentially three stages come into consideration: the *syllable* having the vowel as its centre, the *word* held together and united by the tone, and the complete sense of all the words of the sentence having the *pause* as its destination.

In every language sounds are much earlier than their written signs, so that these cannot be well understood without an accurate knowledge of those. But since the sounds in Hebrew have come down to us in a written character which has passed through the most various changes and forms, they must be explained with constant reference to their signs and their history. We begin, therefore, since a table of the signs has been given p. 1, with a short history of them.

#### 1. EXTERNAL HISTORY OF THE PURE ALPHABET.

The Semitic letters are the Alphabet, so named from them, § 9. of which the Hebrew is only a single ancient branch. From all existing traces, it must have been invented in prehistoric times by a Semitic people, since its peculiarities suit only the Semitic languages with their numerous gutturals, and for these languages it is in general quite sufficient. Formed from the Egyptian ideographic character, one of the oldest and simplest methods

of writing, by new creations it has been developed with infinitely greater perfection in this way, that for each of its 22 consonantal sounds a distinct sign is appropriated, which is the image of an object whose name begins with this sound, so that this name serves likewise for the name of the letter; as *ג gimel* (i. e. *camel*), the picture of this animal, stands for the letter *g*.

§ 10. Since the time when historical traces of the Semitic character appear, it has divided, in the lands immediately bordering on Palestine, into two species with somewhat distinctive characteristics. The western branch, which has become especially famous in the Phœnician character, was also the character of the ancient Hebrews till sometime in the last cent. B. C., and was preserved still longer amongst the Phœnicians, and longest of all amongst the Samaritans, whose Pentateuch must still be written in this antique character. Its features are antique, stiff and angular, without much proportion and beauty. On the other hand, the eastern branch, in the lands of the Euphrates and Tigris, named by the later Jews the *Assyrian* character, and essentially the same as the Syrian, became much more flexible, circular and regular, and at a somewhat early period changed into the Cursive. The influence of eastern biblical learning among the Jews, which was so greatly in the ascendant from the 6<sup>th</sup> cent. B. C., must have been in the last centuries B. C. increasingly favourable to this more regular and agreeable character, and have so largely supplanted the older character, that in the Middle Ages scarcely a faint remembrance of the older and proper Hebrew alphabet was retained. — Still, the old character was retained on the coins till the first and second centuries A. C.\*

§ 11. The more modern character, which has but very little altered since it became through the learned Jews the sacred character of the O. T., has in accordance with its peculiar development great regularity, simplicity and straightness of form, and is therefore called *קָהָב מְרִבֵּעַ quadrate* character. The letters are disconnected on principle, and there are only 5 final letters: *ך ם ן ף ץ*, in which the stroke that is at other times bent inwards is prolonged below

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\* See the paper upon these coins in the *Göttingische Gel. Anz.* 1855, p. 641 sq. *Nachrichten* p. 109 sq.

the line, and ׀, which as a completely closed figure denotes the end of a word. It is also a constant rule, that the word must end with the end of the line, and yet all lines be of the same length: if the last word would not fill up the line, usually some letters are widened: of this kind the 5 following are met with in common type: א ה ל ׀ ם ן.

The tabular order of the 22 letters was fixed at an early § 12. period essentially as at present, as the alphabetic poems of the O. T. show; it certainly originated together with the names of the letters, which have a Semitic though not Hebrew origin, from an older Semitic people. At present it is not clear upon what principle this order was adopted, since it is only occasionally in the Alphabet that such letters are arranged together as by their nature (as א, ב, ג, the 3 clear mutes, ד, ה, ו, 3 liquids), or their names (as ו *hand*, ח *the hollow of the hand*) are related.

In writing words and sentences, connected letters are written in Hebrew, as in most Semitic books, from *right to left*, and must so be read.

The later Jews have used the alphabet for numeral signs, following § 13. the example of the Greeks: א—ט for 1—9; י—צ for 10—90; ק—ת for 100—400; the numbers 500—900 are indicated either by combining ת 400 with other hundreds, as שח 700, or by the final letters כ, ד, נ, פ, צ, as ג 500, ד 600; 1000 is א again, but with two points above it א̇. But for יח 15, which two letters might also represent the divine name Jahve, and are avoided, therefore, from reverence, טו 9 + 6 is used. — But the first certain traces of the use of these numeral signs are not met with earlier than upon the Jewish coins of the first century A. C.

## 2. INTERNAL HISTORY OF THE ALPHABET.

I. The ancient written character was by nature very brief § 14. and parsimonious, confining itself to what was necessary. Hence it expressed a *double consonant*, which is not divided by a vowel or Sh'va, merely as a single one, because it seems to be only somewhat lengthened, leaving it to the voice to distinguish: as דבּר *dabber*, מִמֶּנּוּ *mimménnu*, comp. § 21.

It was preeminently, at least in its prevailing principle, a merely consonantal alphabet; and could longer retain its element-



ary state, since the vowels in the Semitic, acc. § 5, define rather the nicer differences of the meaning of a derived word than the roots, and can, therefore, be more easily supplied from the connexion by one who is acquainted with the language and the book. Yet this principle could not in any wise be maintained with perfect strictness, because in certain unusual cases two vowels followed each other (as in *gôl galûi*) both of which could not be left unrepresented in writing. And thus a commencement in vowel-writing was made within this ancient alphabet, which advanced for the sake of clearness from these necessary cases to others less necessary, and increased with the progress of time. Nevertheless with these changes, the alphabet remained the same in this respect, that only the appropriate consonantal signs were used to express the vowels, namely, ו and י, whose sound, acc. §§ 52—57, often melts into *û* and *î*, for *û* and *î*, as סור *sûr*, דין *din*; far less frequently נ in the middle of a word for *â*, as קאם *qâm*, Hos. 10. 14 (later it is used for *ê* also, acc. § 65, as ראש *rêsh*, even ינאם *janêss* § 141), since נ is not a semivowel but an aspirate.\* Accordingly a peculiar method of writing the vowels was adopted, the rules and history of which are as follows:

- § 15. 1. The vowel, if it immediately follows the consonant, as is usually the case, being, therefore, so closely connected with it that the consonant cannot be pronounced without it, is not written: but the second vowel of the syllable must be written, as the *i* or *u* of the diphthongs *ai au*, formed acc. § 29: דאי *dâi*; similarly ביה *bâjith*, acc. § 146, or the *i* after *û* in גלוי *gâlûi* § 149; hence the contracted diphthong *ae ô* thence arising is also most naturally so written: באתך *baeth'ka*, מוֹתם *môtham*, קול *qôl*. But also an *ô*, unchangeable by nature or become so, was often indicated, with *î* and *û* as well, because of their strength: גדול *gadôl*, נירש *nirash*, especially at the end of a word: גלוי *galûi*.

The use of the letters ו י as vowels having been thus introduced, it became gradually more and more frequent, with this limitation, however, that they are, even later, but rarely

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\* In the Greek alphabet נ became subsequently distinctly α, ה ε, ח η, ע ο.

used for the merely tone-long sounds  $\bar{e}$   $\bar{o}$ , especially  $\bar{e}$ , and whenever used are more frequently put in the tone-syllable and that next to it than farther from the tone, where they may be omitted even for the contracted diphthongs: הֵינִיק *haenîq*, יֵנִיקָהוּ *jênîqêhu*, יֹלִיק *jôlik*, יֹלִיקָהוּ *jôlikûhu*. But for a short vowel in the middle of a word they are never written, with the exception of the radical  $\acute{e}$  of a class of roots, shortened merely by the tone: חֲגִלְנָה *tiglêna*, § 198.

Subsequently  $\imath$  began to be put before a middle-syllable (§ 27) for  $u$ , as הֻכְּהָ *hukka* (*he was smitten*, acc. § 131 from the root נָכַה).

2. The vowel closing a final syllable has special characteristics, having a free and unobstructed pronunciation, and having often great importance in the meaning of the word: it is, therefore, more constantly, and in monosyllabic words necessarily, represented by a character, whether it have the tone or not; namely, so that

1)  $i$  and  $u$  closing a syllable were represented by יִי *jadi*, כִּתְּבִי *kathâbti*, כִּתְּבִי *kathbû*;

2) but for the sign of the other vowels ה is used, inasmuch as this letter as an aspirate shows that the word must end in a vowel; ה was therefore written for  $-a$ : גָּלָה *galâ*, מָלְכָה *malkā*, אֶתְּבָה *ekt'bd*, and might be omitted only when the  $-a$  alone did not determine the force of a root or an ending, as כִּתְּבָה *kathâbta* (*thou wrotest*) more frequently than כִּתְּבָה *kathâbta*, § 190; further it was written for  $-e$  and  $-o$ , both for  $-\bar{e}$  and for  $-\acute{e}$  (§ 86): שָׁלְמָה *Sh'ômô*, אֵי *ajjê*, זֶה *zé*, and for  $-o$  especially if it did not arise from  $au$ , since in that case  $\imath$  is more natural, acc. § 15, although it sometimes varies: שִׁלָּה and שָׁלוּ, the name of the town *Shilô*. Very late and rarely א began to be written in these cases for ה.

3) To indicate a very strong final  $-û$   $-î$  and also  $-\hat{o}$ , א as an aspirate might be appended after יִי (as in German *h* is often added to indicate the lengthening of a vowel), but this is rare in Hebrew: הָלְכוּ *hâl'kû*, Josh. 10. 24, נָקִי *naqî*, רִבּוֹ *ribbô*, § 165.

3. A vowel beginning a syllable has before it, § 24, at least § 17. the softest aspirate (*spiritus lenis*), instead of a stronger consonant: the Alphabet, therefore, remains in this case true to its primary principle, inasmuch as it uses א instead of any other

consonant, and its representation of the vowel accords with what has been said above; thus

1) in the beginning of a word, where this case must be most frequent: **אמר** may be, e. g., 'amar or 'emór or also 'ómer, although for the latter vowel **אומר** may be more plainly written, acc. § 15; therefore the orthography of the proper name **איש**, 1. Chron. 2. 13, denotes that it may not be pronounced **ישי** *Jishái* but *Ishái*, acc. § 53. The very frequent *û* - (and) only is always written simply: **וביח** *ubaeth*.

2) at the beginning of a syllable in a word: **צבאות** *Ssba'ôth* § 74, **ערכאים** 'arbi'im § 55.

Whenever, therefore, the same letter had to be written twice as consonant and vowel, it was preferred to write it only once: **לויים** *l'vîjim*, **גויים** *gôjim*, sometimes even at the end of the word **גוי** *gôji*, Zeph. 2. 10. But in the similar case **אמר** 'ômar (I say, r. **אמר**) was written invariably for **אממר**, as might be expected from § 18.

§ 18. II. The old, pure character confined itself in general very faithfully to the actual sounds of the spoken language, and retained only in few cases the sign of a sound which was no longer audible, or was altered, as *y* in the suffix **י** -*av*, acc. § 43; **יחל** *jôkal* for *jâkal*, § 37.

Where, however, **א**, acc. §§ 72—75, parts with its breathing, thereby becoming inaudible generally, the character is mostly retained notwithstanding: such cases as **אתנו** *athânu*, **חולי** *têz'li*, **שו** *shâv*, for **אתחנו**, **חאולי**, **שוא** are more infrequent; still **א** is more easily omitted when it stands by a preceding **א**, acc. § 17, as **אין** *âzin* for **אאון**, § 192. **א** may also be retained even when it has no breathing and comes after an entirely incongruous vowel: **רשון** *rishôn* for *r'îshôn* (first) § 163, for which after a time **רשון** was written: but the incongruous vowel may be seen behind the **א**: **ראשון**, **קראות** *q'rôth* (to call).

§ 19. III. The finer reading-signs for the tone of words or the divisions of the sense (pointing) were almost wholly unknown in connection with the old alphabet: probably it used only a greater space after the end of a section, and a double point: at the end of a verse, perhaps also (as the Samaritan text) a stroke

over words of doubtful meaning to remind the reader, e. g., דבר, i. e., *déber* (*plague*) must be read not *dabár* (*word*).

Over one or more letters, which it was thought desirable to mark as doubtful or incorrect, a large dot was written, as ל and פ, ψ. 27. 13: subsequently these were called *puncta extraordinaria*, in distinction from those described § 20.

### 3. LATER POINTS, OR PUNCTUATION.

Since, then, the ancient Alphabet continued so meager § 20. and imperfect in those respects described in §§ 14—19, but at the same time came to be more and more looked upon in the centuries after Christ as sacred and unalterable, even in all externals, there was formed gradually in the Massoretic schools of learning a set of reading signs to illustrate and complete it, the so-called *punctuation*. This system became all the more comprehensive and exact for having been formed purely in a learned manner to facilitate the understanding of a most sacredly revered character. In common usage, however, it was always looked upon as merely a later addition for establishing the correct reading (*Q'ri*), and, therefore, carefully distinguished from the ancient text (*K'thib*) by means of very fine points and strokes, and was never transferred into the rolls of the synagogues used in public. Since, therefore, the *Massora*, or the grammatical doctrine of the schools, could not venture to alter the letters of the text that had been received as sacred, the consonants of the *Q'ri* were written only in the margin, but their points were written in the text where the consonants of the margin should be read; as ψ. 126. 4:

שָׁבָה יְהוָה אֶחָד־שָׁבוּתָנוּ | שְׁבִיתָנוּ

that is, שְׁבִיתָנוּ is to be read. In the case of a few words only, which occur very frequently, the letters in the margin were omitted, as being easily supplied by the reader, which is now called a *Q'ri perpetuum*; especially in the case of the divine name יהוה, i. e., *Jahve*, which should be read יְהוָה, but is

now written merely as יהוה;\* in the case of the name of the city ירושלים, which according to the vocalisation ought properly to be written ירושלים; and in that of the pronoun הוּא when it is used as a feminine, and the reader is directed to read הוּא instead of הוּא.

This system of punctuation may be compared with the Greek accents and points, but still better with a very similar system of reading-signs in the Syriac bibles, and gives us the old language as the most learned schools conceived and understood it: it has also in its present highly developed form manifestly been formed gradually from smaller attempts by various changes, and does not come down to us in all manuscripts and impressions without variations. And this supplementing of the ancient character concerned most of all the tone of the whole sentence, §§ 95—100, the vowels, §§ 29—31, a good deal, the consonants, §§ 21, 48, 50, but little.

§ 21. In the last particular, the most important, and in general the oldest sign, is a point in the middle of a consonant, which points out generally the hard pronunciation of its consonant. This pronunciation takes three very different forms. In the two first of these, which are the most frequent and most important, the point is called *Dagesh* (i. e., a prick, *punctum*):

1. The point, immediately after a full vowel, denotes that the consonant is to be spoken *double* (§ 14), and, therefore, harder, or rather, with a greater stress than usual, as שָׁבּוּ *sábbu*, יָסֹבּוּ *jasóbbu*. In this case it is called usually, but very unsuitably, *Dagesh forte*; the name *Dagesh fortius* would be better.

At the beginning of a word this Dagesh is found, but only in certain cases, in close conjunction with what precedes, § 92.

2. In reference to the point as so-called *Dagesh lene*, which might be better called *Dagesh simplex*, see §. 48.

3. If ה at the end of a word, where it has generally no consonantal power, acc. § 16, is nevertheless hard, i. e., a

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\* Because of the frequency with which this word occurs, and for convenience sake, simple Sh'va instead of the compound one, § 30 sq., has remained under the ך. The form Jehovah is purely a modern mistake.

consonant, this point is inverted in it, but in this case under the name of *Mappiq*: בָּהּ *báh*, גַּבָּהּ *gabáh*, גַּבּוֹהַּ *gabô<sup>a</sup>h*.

The opposite of the point of hardening in all these cases is a horizontal stroke written above the letter, indicating the softer pronunciation, which is called *Rafe* רַפֵּה, i. e., *soft*: בֶּקֶשׁ, עֲנֶה, צֶדֶה, i. e., these three words are not to be read בֶּקֶשׁ with *Dagesh forte*, עֲנֶה with *Dagesh lene*, צֶדֶה with *Mappiq*. But this sign is used but rarely in common copies.

The Hellenistic pronunciation of some consonants and § 22. some vowels especially, according as it is known to us from the LXX, the N. T., and other Greek memorials, departs somewhat from that formed in the Massoretic punctuation. These were dialectic differences, just as subsequently the Massoretic punctuation was retained in a purer state amongst the so-called Portuguese Jews, but was corrupted amongst the so-called Polish. In our description of the sounds, we take as the foundation the Massoretic pronunciation as in general the finest and most correct.

## I. SOUNDS IN SYLLABLES.

### 1. IN GENERAL.

According to § 5, the Semitic is partly distinguished by § 23. its vowel wealth, not suffering large collections or groups of consonants, and especially never beginning a syllable with several closely connected consonants, as *clam*, κτείνω. The Hebrew, however, not the richest in vowels of the Semitic languages, has in general lost the power to retain a short vowel in a simple syllable, as in the Arabic *kātālā*, the Greek ἐγένετο; only when the tone supports the short vowel can it remain in a simple syllable, § 25, in all other cases, excepting a few depending upon special causes, § 40 sq., it has disappeared.

Nevertheless, the Hebrew has never become very poor in vowels: the word-tone retains near it the fuller vowel sound, both after (as in פְּתִיכָה, § 190, שְׁקָל, § 146) and before it (the pretone, as the *ā* in פֶּתַח, § 87); only from the second syllable before the tone is the vowel pronunciation lessened as much as possible, § 88.

Through this decrease of light and short vowel pronunciation, the actually remaining vowels have become somewhat heavier and less agile: whence arises this law especially, that *an originally short vowel remaining in a simple syllable* from some cause is *forthwith lengthened into a long one* in order to maintain its position, §§ 60, 69, 87. A more partial result is this, that the vowel of noun-forms, which incline to a heavier vocalisation, obtains a firmer position by doubling the following consonant, §§ 155, ad fin., 187, sq., 214.

§ 24. A full Hebrew syllable, therefore, has a firm vowel, firm either by nature (length), or by its position before a following vowelless consonant, or lastly by the word-tone, and this vowel regulates the syllable, and the extent and nature of syllables may be best determined by it:

1. This vowel must be preceded by a simple consonant, from the softest aspirate (the Greek *spiritus lenis*), the presence of which is most easily observed in the middle of a word, after a closed syllable, אֶשְׁלַל *jish-'al* (not *ji-shal*), אָמַר *'ōmar*, וּמִן *'umin* (where the *u* is wanting according to § 245), אֶתְּבֹב *ektób*, — to the firmer and the firmest consonants, as הָרַר *har*, לוֹ *lō*, לוֹ-וֶ *lō-vé*, מִקְּטָב *mik-tab*.

A double or otherwise closed sound can never precede (acc. § 5): but another single consonant may precede any consonant introducing the vowel of the syllable, the first consonant being carried over to the next syllable by a hurried, unformed vowel. If the Hebrew were as rich in vowels as the Arabic, this most rapid precursory sound would be a distinct short vowel: but it is really only an indistinct commencement of a vowel, which most resembles the most rapid *e*, as כְּסִיל *k'sil* or *k'esil*, not *xil*, לִישׁ *l'ish* or *l'ish*, נְהִי *n'hî*, and in the middle יְלִמְדוּ *jilm'du*, קָטְלִים *qō-ṭ'îm*.

More than one such imperfect vowel cannot precede, so that for two consonants coming together in this way a distinct vowel must be adopted. For this purpose, acc. § 40, *i* (*e*) occurs most frequently: but where *a* or *o* (*u*) has been indigenous in the stem-form, §§ 212, 226, or is otherwise near at hand, § 245, the first consonant adopts this more definite vowel.

2. A simple or open syllable, i. e., a syllable closing with § 25. the vowel, as בָּרָה *b'kâ*, לִי *li*, יָקֻמוּ *jāqûmû*, has regularly a long vowel, whether it was originally long, or a short one lengthened as standing in a simple syllable, acc. § 23; all exceptions from this rule rest upon special reasons. — A compound or closed syllable, i. e., a syllable ending with consonants, as בַּח *bath*, הִגְדַּלְתָּ *higdalt*, has, on the other hand, a more compressed, and so short vowel; and only by the added power of the tone can the vowel be long, as בָּם *bâm*, קוֹל *qôl*, מַלְכָּם *malkâm*, תִּקְמְנָה *taqēmna*, although not without limitation, § 35.

A compound syllable before the final syllable can close § 26. with but one consonant: the final syllable, which has a less restricted sound, may close with two consonants, but only if the last of the two different consonants is one of the 8 mutes, which close with firmness, § 47, as אָרֶד *'ard*, נֶרֶד *nerd*, קֶשֶׁט *qoshṭ*, יָשַׁק *jashq*, יָשַׁב *jishb*, כָּתַבְתָּ *kathabt*. If the final consonant is not one of these 8, a short, toneless, *helping vowel*,\* creeps in, as תֵּפֶן *tē-fen*, for *tefn*; and this vowel often occurs in other cases, especially in the constant classes of nouns of this kind, § 146, as מֹלֶךְ *mō lek* for *molk*.

Those syllables the last consonant of which is also the § 27. first consonant of the following syllable, form in many respects a secondary class of compound syllables, as the first syllable in קָלּוּ *qāllu*, בִּטּוֹ *bittô*, כָּלָם *kullâm*. Before a double consonant the vowel is not so compressed as before two different consonants, and may oftener lengthen itself when the reduplication ceases: hence these *middle-syllables* have many peculiarities, §§ 34, 84.

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\* This name, as commonly used, is unwillingly substituted by the translator for the author's name *hinterlautig*, *aftersounding*.



§ 28. Another subordinate class of compound syllables is composed of those whose final consonant instead of closing wholly and abruptly its syllable, rather forms a transition to the following one, as בִּקְתֹב *bik'thob*, חִקְיָה *chig'qae*, not *chigqae*; these may be called *loose-compound*, or *half-open* syllables. For the individual instances, see § 48.

In order to mark more decisively, by a sharper separation of the preceding short vowel, a syllable as not a close-compound one, the first of the two consonants in the middle of a word is sometimes doubled, and the Dagesh used for this purpose, § 21. 1, may be called the dividing Dagesh (*D. dirimens*), as הִלֵּךְ from הָלַךְ to *thee* and the הִי of interrogation, § 104, עָנִי in the *status constructus pl.*, from עָנָה *uva*, § 212. 2: also אָבַר (I buy), Hos. 3. 2, belongs here; and in אֶבְרִי Zach. 4. 12, from אֶבֶר, *branch*, the rapid vowel, § 31. 2, serving a similar end, is added.

## 2. THE VOWELS (SUBSTANTIVE SOUNDS).

§ 29. Of the three primitive vowels the primary and simplest is *A*; its two opposites *I* and *U*. Each of them becomes essentially long by reduplication, *ā ī ū*; and from *a + i*, *u* arise the primary diphthongs *ai*, *au*. But *e* stands between *a* and *i*, and *o* between *a* and *u*, and in Hebrew both of these vowels have become very frequent, and *e*, moreover, in very different varieties. Further, the long vowels are in Hebrew either long by nature, or merely tone-long, acc. § 86; the latter are here denoted by *ā ē*, etc., the former by *â ê*, etc. And since a firm short vowel can be maintained only by a full syllable, acc. § 21, sq., rapid vowels, i. e., such as cannot form a syllable, and even vowels weakened to the indistinct beginnings of vowels, § 21, are given rise to.

## VOWEL - SIGNS.

1. For the *vowels* themselves. A tabular view of them with their names is this:

|               | A. E. I.                           |                               | O. U.                                                   |
|---------------|------------------------------------|-------------------------------|---------------------------------------------------------|
|               | 1. A.                              | 2. E. I.                      | 3. O. U.                                                |
| Pure long     | $\bar{\text{ר}}$ $\bar{a}$ Qámess. | $\bar{\text{ז}}$ $\bar{e}$ .  | $\bar{\text{ו}}$ $\bar{o}$ Chólem.                      |
| Pure short    |                                    | $\text{ז}$ $\text{é}$ Ségol.  | $\text{ו}$ $\text{o}$ Qamess chaṭúf.                    |
| Medial sounds | $\text{ר}$ $\text{á}$ Páthach.     | $\text{ז}$ $\text{i}$ Chireq. | $\text{ו}$ $\text{u}$ Schúreq or<br>$\text{ו}$ Qibbúss. |

Here, however,  $\bar{a}$   $\bar{e}$   $\bar{o}$  indicate generally the length of these vowels with no reference to the distinction of § 86, founded in the nature of the language. From this table it appears

1) that  $i$  and  $u$  are not distinguished as to length;  
 2) that for  $u$  two signs are available, according as this sound is already expressed in the alphabetic character by ו, § 15, in which case a point in the middle of the ו was thought to be enough, or not, in which case a more definite sign had to be used; and often both ways of denoting the vowel occur in the same word, according to the arbitrariness of the old character, § 15, as מִלִּי and מִלִּי, פָּרְרָבִים and פָּרְרָבִים, הִבָּה and הִבָּה, later הִבָּה.

3) The most remarkable peculiarity is that  $\bar{a}$  and  $\bar{o}$  are represented by the same sign and have the same name *Qamess*, only that the sign for  $\bar{o}$  is called more definitely חֲטוּף, i. e., *rapid* or short *Qamess*. This must arise from a somewhat early confusion of the sounds  $a$  and  $o$  in certain countries and schools: but since thereby all laws of languages are upset, it is better always to distinguish the sounds notwithstanding the sameness of the sign.

This can be done, however, only by a knowledge of the language itself, whence it appears that a)  $\bar{\text{ר}}$  in an accented syllable must be  $\bar{a}$ ,

but in an unaccented compound syllable  $\delta$ : יָשׁוּב *jáshob*, לָמָּה *lámma*, כֹּסֶסוּ *kossú*, though it is sometimes  $\delta$  with an *accentus conjunctivus* (§ 97): עָבֹב *ôb*, Ez. 41. 25; —  $\beta$ ) before the tone  $\bar{\tau}$  in a compound syllable must necessarily be  $\delta$ : אֶרְבּוֹ *'orkô*, but in a simple syllable it is only exceptionally  $\delta$  in קֹדָשִׁים *qôdâshîm*, שְׂרָשִׁים *shôrâshîm*, § 186. 2; but since, acc. § 96, Métheg may be written before every fraction of a vowel, even the smallest in a loose-compound syllable,  $\bar{\tau}$  is generally before Métheg  $\bar{a}$ : כָּתְבוּ *kath'bû*, but possibly  $\delta$ : שְׂמְרָה *shom'ra*,  $\psi$ . 86. 2; קֹרְבָּנוֹ *qor'bân*, § 163. —  $\gamma$ ) Similarly it is generally  $\delta$  before Maqqef, § 100, since when it is  $\bar{a}$  Métheg is written: תִּסְפֹּר־לִי *tispor-lî*, שְׂחַתְּ-לִי *shâth-li*, Gen. 4. 25, although this Métheg is sometimes omitted: מְנַתְּ- *m'nâth-*  $\psi$ . 16. 5, acc. § 187. —  $\delta$ )  $\bar{\tau}$  before  $\bar{\tau}$ , § 31, is usually  $\delta o$ , because the most rapid  $o$ , acc. § 60, is generally only the echo of the preceding  $o$ : מֹסָם *mósam*, then further מְדֹסָם *mdosê'm*, acc. § 60: yet it may also denote  $\bar{a}$  in accordance with the meaning of the word or the context, as the word מְאֵנִי 1 Kings 9. 27, because according to the context it is here necessary to read the article (§ 244), *dū'oni* (in the fleet).

After the copists had begun to insert these vowel signs, they often came into collision with the old vowel letters, § 15 sq.; but though in that case a double writing of the vowel occurred, both nevertheless held their ground, the vowel letter, because it was a principle not to alter the letters of the text, and the vowel sign, because it represented the sound much more accurately. When both occur together, the old grammarians call that *scriptio plena*, as קוֹל; if not, *scriptio defectiva*, as קָל. When in the old character ו י א ה are placed not as consonants, e. g., ו and י in קוֹם, לֵי, א in קָרָא, they were called *literae quiescentes* in contradistinction from a *litera mota* (i. e., audibly spoken), e. g., ו in צוֹה *ssivva*; whilst an א in a case like הִלְכוּ, § 16. 3, was called *litera otians*. Yet these names are partly needless, partly incorrect, and easily misleading.

§ 30. 2. The antithesis of the vowel signs is the sign of rest  $\bar{\tau}$ , called *Sh'vâ*, marking the absence of a full, i. e., distinct vowel. From § 24. sq. it appears that this absence is possible in two main instances:

1) with a consonant which depending upon the preceding vowel closes the syllable, as נִמְשַׁחֲנוּ, whilst letters which have no consonantal sound after the vowel, from some cause or other, are left without this sign: וַיִּנָּק, קָרָא, the י in עָרְיוּ. The sign is not written under the consonant closing a word as in אִם, קָתָם; but if the word close with two vowelless consonants, both have the sign, because the case is exceptional, § 26,

and properly cases like חָטָם belong here. For the sake of calligraphy ח has always Sh'va: חָטָם.

2) with the consonant which, acc. §§ 24. 39, may precede with a fragmentary vowel any syllable, either at the beginning of a word: וָלוּ, or after a simple syllable with a long vowel: כָּחָבוּ *kāth' bū*, or after a compound syllable: מָמַלְכוֹת *maml' kôth*, כִּית-י' בּוּ *kit-i' bu*. Because this Sh'va conveys an indistinct but yet *audible* commencement of vowel, it has been called *Sh'va mobile*, and the first *Sh'va quiescens*.

3. The intermediate stage between a full vowel and an § 31. indistinct fragment of a vowel is filled up by the rapid or *Chatef* vowels *ă ē ō*, § 39, which on favourable occasions appear in the stead of no vowels: hence the punctuators in that case left the Sh'va in its place, but put after it one of these more distinct vowels: *Chatef-Páthach*, *Chatef-Ségol*, *Chatef-Qames*. They are used:

1) most with the aspirates, acc. §§ 59 sq., 65; but the rapid *a* which creeps in at the end of a word between an aspirate and a heterogeneous vowel, § 64, is in most M.S.S. and in our editions not expressed by *Chatef-Páthach*, with the special name of פָּתַח גְּנוּבָה *Pathach furtivum*: שָׁמוֹעַ, שָׁמַע.

2) They are sometimes found under unaspirated consonants to denote a *very loose*-compound syllable, § 28, especially after *u* or *i*: רָמַעַשׁ, § 131, more rarely after *a*: הַבְּרָכָה (from the ה of interrogation, § 104, and הַבְּרָכָה *blessing*), Gen. 27. 38, or if the consonant, acc. § 83, has given up its reduplication, and might, therefore, be drawn incorrectly into a close compressed syllable: הַמֵּלֶכֶת; rarely after a long vowel: הַבְּרָכָה with ר, § 51, and in all cases the most when the same sounds follow each other: גִּלְגִּלִּי, Gen. 29. 3. Here *ă* is everywhere met with, never *ē*; *ō* occurs only as an echo of *u*: לְקַחְהָ, § 41, or, from quite another reason, as an extraordinary remnant of its full vowel, acc. § 40: יִרְדְּפֶךָ, § 251, from יִרְדֶּה, Ez. 35. 6, כְּתִנּוֹת, § 260.

## CHANGE OF VOWELS.

§ 32. Originally the sense alone determined the different vowels. But apart from that, the vowels in Hebrew are subject to considerable changes through the influence of *softening*, *flattening*, and *shortening*; whereby has arisen great vocalic variety and multiformity.

I. In reference to the tendency of the language to *softening*, or a softer pronunciation of the vowels,

1. the *A*-sound maintains itself with considerable purity in many cases, as in the pretone, § 87, but nevertheless often changes into *E*: namely, *in* and *after* the tone, 1) chiefly in the cases מִלְּךָ, מְבַרְרָה, §§ 146, 173, where short *a* becomes *é* before the helping-vowel *e* by a sort of resonance; — 2) in a few cases like בֶּן, גִּו, for בֵּן (*basis*) גִּו (*back*), where the final consonant as originally double, furthers the lengthening of an *ā* into *ē*, § 255; — 3) in such combinations as לְעוֹלָם וָעַד (*for ever and ever*, from עַד) on account of the many *as*, comp. § 104; further — 4) in the interrogative מָה and a few endings in *-ā*, where *ā* can become *é* or *ē*, §§ 104, 173. — Before the tone, where this *E* is further changed into *I*, acc. § 34, the short *a* is more rarely softened: אִמְרָה (*husbandman*), acc. § 155.

On the other hand, long *a* in compound syllables and before the tone, remains firm very constantly.

Besides, *e* occurs for *a* in certain cases with the aspirates, §§ 62, 65, 70.

§ 33. 2. Short *i* and *ü* interchange with *e* and *o* rather according to the tone merely, whereby the distinction between the original *i* and the *i* arising from *a* through *e* is lost. They are changed 1) after the tone into the broader and flatter sounds *ě* *ö*, comp. § 232, in the tone into the tone-long vowels *ē* *ō*: וַיִּדְרֹשׁ *vajjdross*, from וִדְרֹשׁ, § 232, כֹּל for *kull*, § 82; but *á* also may be used for *ē* in a compound syllable, as a vowel that is stronger than *ě*, as בַּת (*daughter*) for בֵּת or בֶּת, comp. § 93.

But *ě* is sometimes met with in the tone, in the word אִמְרָה (*faithfulness*) and in suffixes like בֶּן־, because these forms have but just arisen from *amitt* and *-innu*, and in a few other cases: שָׁכַם, § 147, דִּבֶּר, § 141; further in a few cases where any vowel finds a place merely on account

of the tone, as in the pausal suffix  $\overline{\text{יָ}}_{\text{פ}}$ , § 247; and when  $\acute{e}$  in the tone arises from longer vowels by softening or flattening, §§ 31, 38, 91. Short  $\acute{i}$  in the tone is retained only by  $\text{עִם}$  *with*,  $\text{מִן}$  *from*,  $\text{אִם}$  *if* because these particles are looked upon as prefixed words, § 241.

On the other hand,  $\acute{i}$   $\acute{u}$  2) before the tone syllable en- § 34. endeavour to remain:  $\acute{e}$  as a somewhat broader sound remains in some cases before suffixes, §§ 255, 257, and often supports itself with weaker consonants upon the pretone syllable, as  $\text{יְהִרְהֵף}$ , § 138,  $\text{מִרְרָב}$ , § 160, but in general sharp  $\acute{i}$  prevails before the tone. There is a difference in reference to the sharp, thin  $\acute{i}$  and the  $\acute{u}$ , since  $\acute{u}$  as rounder and fuller mostly gives way in a compound syllable to  $\delta$  again, and stands firm only before suffixes, if shortened from  $\acute{u}$ , § 257, and from a special cause, §§ 145, 169, with the similar consonant  $m$  of participles, as  $\text{מִקְטָר}$ . On the other hand, in middle-syllables § 27, where the vowel may be more sharply spoken, the sharper sounds  $\acute{i}$   $\acute{u}$  are everywhere very steadfast, as  $\text{בָּתָּה}$  (*his daughter*),  $\text{בְּרִילֹה}$ ,  $\text{פִּלֹה}$ , from  $\text{בָּה}$ ,  $\text{בְּרִילֹה}$ ,  $\text{פִּלֹה}$ ;  $\delta$  sometimes remains, especially only before suffixes, as  $\text{יְהִינֵנוּ}$  (*may he be gracious to us*), from  $\text{יָחַן}$ .

Long  $\bar{i}$  and  $\bar{u}$  are very strong vowels, which may arise § 35. by the greatest extension of  $\acute{e}$  and  $\acute{o}$ , §§ 141, 146, and when they once prevail endeavour to stay. As standing one degree lower in softness and pliability,  $\bar{e}$  and  $\bar{o}$ , therefore, arise whenever the corresponding (§ 33 sq.) short vowels must become long, e. g., on account of the tone:  $\text{פִּלֹה}$ , § 33, or in cases like  $\text{מִאֵן}$ ,  $\text{בִּרְהֵף}$ , for  $\text{מֵאֵן}$ ,  $\text{בְּרִהֵף}$ , §§ 69, 120. In the tone also  $\bar{i}$  and  $\bar{u}$  must be regularly lessened to  $\bar{e}$  and  $\bar{o}$  whenever they are compressed by two following consonants, as  $\text{תְּקִימָנָה}$  for  $\text{תְּקִימָנָה}$ ,  $\text{נְחֻשָׁה}$  (or instead, acc. § 26,  $\text{נְחֻשָׁה}$  *metal*) for  $\text{נְחֻשָׁה}$ . — An  $\delta$  or  $\acute{e}$  lengthened to unchangeableness is met with only in certain classes of nouns, §§ 149, 155.

A  $\acute{u}$  rarely changes into  $\delta$  as if by an accidental change of sound, §§ 131, 165.

3. The diphthongs *ai* and *au*, § 29, appear as naturally § 36. important sounds in very few formations, §§ 180, 167, and most frequently arise only by the contraction of two vowels, §§ 43, 54 sq. But however they arise, the tendency to softer

sounds simplifies them always before the tone (a very few cases excepted, § 131) to *mixed sounds*, or *contracted diphthongs*, *ai* to *ae*, *au* to *ô*; they remain only in the tone in certain cases, but so that *â* is then easily much lengthened, § 43.

But these contracted diphthongs *ae* and *ô* are sometimes subject at further stages to greater simplification: especially before new additions to a word *ô* sometimes changes into *û*, *ae* = *ê* often into *î*, § 89, comp. § 146; or *âi*, between two consonants, in the tone is simplified in rare cases into *â* with the suppression of the *i*:  $\text{אֵי}$  for  $\text{אִי}$ , § 104.

§ 37. II. The *flattening* or dulling of *â* to *ô* appears but seldom, chiefly in the unchangeable *â* of the noun-stem  $\text{בֹּרֶךְ}$ , § 151; whilst in the later age of the language *vice versa* *ô* changes into *â*, through Aramaic influence (only not often an *ô* originating in a diphthong), §§ 156. 2, 161, 187. But short vowels also undergo this change in certain cases, and *ā* also may have arisen from *ô*, §§ 149a, 154, 186. 1.

Since, therefore, the flattening of *ā* into *ô* is much rarer and more isolated than its softening into *ê*, the short vowels *a e i* approximate generally to each other much more than *a o u*, comp. §§ 33, 65.

The change of *u* into *i* may be called the *refinement* or *attenuation* of the sound; but this produces mostly a difference in the meaning also, comp. § 149e. The rare change also of *u* as the second element of a diphthong or contracted diphthong into the finer *i* is a species of attenuation, as  $\text{בֹּסֶם}$  (*bosom*) from  $\text{בֹּוּסֶם}$ , § 146.

§ 38. III. Pure *shortening* of the long vowels *before* the tone is extremely rare, and the shortening without compensation between two other strong syllables, as  $\text{בָּמֹתַי}$  *bām<sup>o</sup>thae* from *bāmôthae* (*heights of-*) § 215, is more rare than that which seeks compensation in the reduplication of the following consonant:  $\text{בֹּתִים}$  *böttim* (*houses*), § 186, from *bôthîm*, where contrary to the usual rule, § 34, *ô* is retained, and the latter is more frequent in some special kinds of roots only, §§ 114, 117.

In the tone, on the other hand, which has also the power of blunting sharper sounds, *-ae* is constantly weakened into *é* in a numerous class of roots, § 115. There are a few solitary

examples besides where  $\bar{e}$  is weakened to  $\acute{e}$ , or any stronger vowel into this most slackened  $\acute{e}$ , especially in the tone and in particles, as אָמַן, אָמַר, אָמַר, from *attum*, § 184, *oth*, § 264, *aden*, § 103.

According to § 23, sq., all short vowels in a simple syllable which are not supported by the tone, or the pretone (or sometimes the countertone, § 88), are diminished before the tone to an indistinct fragmentary vowel, which approximates most to the most hurried  $e$ , but sometimes changes, on a favourable opportunity, into a distinct rapid vowel, §§ 59, 40. Thus much however follows from § 33 sq., that beside  $\bar{a}$  only  $\bar{e}$  and  $\bar{o}$  are possible in the latter case, because of  $i$  and  $u$  even as short vowels, the first is too sharp and this is too full.

Since the most rapid and indistinct vowel-sound approximates most to the weakest  $e$ , we everywhere find, when from some cause a short vowel must be added on account of the pronunciation merely, primarily  $e$ , remaining in and after the tone, § 33, but before the tone attenuated into  $i$ , § 34. — But the sound  $u-o$  is in the whole language somewhat firmer and stronger, and resists more strongly the tendency to dissolution and shortening: it maintains its place sometimes as a rapid or a short vowel where others disappear, § 186. 2, or reappears where a short vowel is to be assumed in the neighbourhood of its original position, and shows further peculiarities of the kind.

A dominant vowel in Hebrew has also the power of influencing the vowel near it: thus in forms like מִלֵּךְ, § 32, a resonance of the vowel; after  $u$  sometimes  $\bar{o}$  resounds instead of a mere Sh'va: לָקַחְתָּ (she is taken), from לָקַח, Gen. 2. 23, and after  $j'$  at the beginning of a root  $i$ , or in a simple syllable  $\bar{e}$ , displaces another toneless vowel: יִרְשָׁם, from יָרַשׁ, § 199.

A certain variableness of the vowel between two consonants is observable especially in the words ending in two consonants, § 146, where the short vowel may be transferred from the first to the second, as שָׁכַם for שָׁכָם, § 147; whereby the helping vowel, § 32, becomes redundant; but this vocalic poverty is rather an Aramaic characteristic than a Hebrew.



The tabular view of all the vowel sounds that the Hebrew possesses, as far as they can be represented briefly in *German* vowels, is this:

| 1. Fragmentary Vowels: |                                 | 2. Short Vowels:                      |           |             |
|------------------------|---------------------------------|---------------------------------------|-----------|-------------|
| 1) indistinct:*        | 2) distinct:<br>rapid vowels:** | 1) obtuse:                            | 2) sharp: | 3) clearer: |
| —                      | a e o                           | ě (é) ô                               | ĩ ů       | ǎ á         |
| 3. Long Vowels:        |                                 |                                       |           |             |
| 1) tonelong:           | 2) pure long:                   | contracted diphthongs and diphthongs: |           |             |
| ā ē ō                  | ā î û, ê ô                      | ae (ái); ô                            |           |             |

## CONCURRENCE OF VOWELS.

§ 42. Two or more vowels meeting together cannot be both suffered to remain, in accordance with the essential relationship of vowel and consonant. In case of coincidence there are three things that may be done:

1. The *contraction* of both, and in two ways: 1) like sounds necessarily unite:  $a + a = ā$ ,  $i + i = î$ ,  $u + u = û$ ;  $ě$  and  $ô$  are equal to their corresponding  $ĩ$  and  $ǎ$ .  $i$  and  $u$  as similar sounds, may, since they are in common the antitheses of  $a$ , unite by the one sound attracting and absorbing the other, according as in each instance the  $i$  or the  $u$  is the more important in meaning and power:  $ú + i = û$ ,  $í + u = î$ ; and this is the rule with short vowels,  $הִנֵּק húnáq$  from  $huínáq$ , § 131, but not necessarily with an accented long vowel,  $גָּלִי galúi$ , § 149.

§ 43. On the other hand, 2)  $a + i$ ,  $u$ , contract into  $ae$ ,  $ô$ , acc. § 36. Yet the language in some cases resists this contraction; in which case the first vowel as the firmer is more separated  $āi$ , and  $u$ , therefore, after  $a$  is hardened into its half-vowel, the  $a$  before it often becoming long,  $av$ ,  $âv$ :

a) in the tone of words which have a consonant after the diphthong, which then receives the helping vowel  $e$  after  $av$ , according to the rule § 26, this  $e$ , however, changing into  $i$

\* Sh'va mobile, § 30. 2.

\*\* Chatef-vowels, § 31.

after *di*, for the sake of similarity of sound: בָּיִת, מוֹת almost *bájith*, § 146, the dual ending יָם — § 180. In these cases the diphthong is also uncontracted in order to distinguish the more clearly the *status absolutus* of nouns from the *status constructus*, § 208 sq., although indeed contraction often takes place.

b) in cases where originally double *i* or *u* was crowded behind *a*, or a second *i* is added to *ae* = *ai*: חַי (living), קוֹ or קוֹ (cord), § 146, מְלָכֵי (my kings), § 258, מַיִם (water), § 189. 3; similarly the suffix יָ — *-âv*, § 258, has arisen from *aiu*, the middle vowel *i* vanishing as the extremes of this group press together, but leaving its traces in the lengthening of the *a*. But this *-ai* at the end is sometimes softened into *é*, acc. § 38: גֵּיאַ (valley), Is. 40. 4,\* as well as גֵּיאַ, § 146. — But elsewhere the contraction is rarely omitted: סִחֵוֹ § 147, and the archaic שָׂדֶה (field) with שָׂדֶה. The combination *-di* in the tone remains without close contraction: גֵּוִי (people), רָגֵל (rag).

2. *Hardening into half-vowels*, possible only with *i j* and § 44. *u v*, is necessary a) in the beginning of a word before a vowel: *jalad* for *ialad*, *jiktob* for *iiktob*, and a Sh'va: וְלוֹ *v'lô* (and to him), יְהִי *j'hi*, § 224; and is allowed always b) in the beginning of a syllable in the middle of a word when *i* or *u* stand between two stable sounds the second of which is a vowel: פְּרִי, פָּרִי from *p'ri* with a suffixed *i*, *ð*, גִּדְּיִם *gdjîm*, from *gôî-îm*, גִּלְדִּיִם *gl'ldjîm*, from *galûi-îm*, קְצוּצוֹת (locks) *q'vusssôth*, from *q'uûssssôth*; but is necessary before *a*, since *i, u + â* as incongruous cannot be contracted: שִׁבְיָה *shibjâ* (captivity), חֵדְוָה *chedvâ* (joy), from *sh'bi*, *chadu*. But when the same vowels meet together contraction is equally allowable, acc. § 42: עֲבָרִים *'ibrîm* or עֲבְרִיִם *'ibrijîm* (Hebrews), from עֲבָרִי and the plural ending *-îm*. But the vowel when it becomes a half-vowel either changes wholly into the half-vowel, as שִׁבְיָה, or fills its own place as well: עֲבָרִיָּה, עֲבָרִיִּם; the latter is the case especially with the immoveable, strong vowels. — c) At the end of a word *û* is hardened after heterogeneous vowels: פִּי *pîv* (his mouth), from *pîu*, קוֹ and יָמָיו (his days), acc. § 43.

\* On the other hand, גֵּיאַ, Zach. 14. 4, may be explained as *st. constr.*, from § 287.

§ 45. 3. The *elision* of one vowel by another, on the whole infrequent, takes place only with short or long *a* and *é*, the lightest and most liquid vowels, and which have no proper half-vowels. If the first vowel is the more important and stronger, it displaces the vowel with which the following syllable, closing with a firm consonant, begins: כְּתָבוֹם *k' thābûm* from כְּתָבוֹ-אִם, acc. § 247. Or the second vowel displaces the less firm one of the preceding syllable, and this change affects *e* and *a* as the third radical sounds of a whole series of roots, as קָוִי (*my hoper, or hopeful friend*) from קוֹה, §§ 115, 151.

It is only very seldom and late in the language, that a mere aspirate separates concurring vowels, the *hiatus* remaining: עֲרֵבִים *'arbî-îm* pl. of עֲרֵבִי, *Arabians*, contra § 189. 2; or in stronger way a *v* was used especially between *a-e*, § 253, often a *j* between *i* or *e* and another vowel, as in the proper name רְנַיִל from רְנִיאל.

### 3. THE CONSONANTS.

§ 46. The difference as well as the relative similarity of the 22 Hebrew consonants in reference to the organs by which they are formed, and the various gradations of inflexibility and hardness or of liquidness and softness, by these latter qualities approaching the vowels, is shown in the following table, together with the corresponding fundamental vowels:

|             | Vowels.  | Consonants. |             |       |           |                     |       |   |
|-------------|----------|-------------|-------------|-------|-----------|---------------------|-------|---|
|             |          | aspirated   | liquid      |       |           | firm                |       |   |
|             |          |             |             |       |           |                     |       |   |
|             |          |             | liquids     |       | sibilants |                     | mutes |   |
| gutt. pal.  | <i>a</i> | א ע ה א     | half-vowels | nasal |           |                     | כ ג ק | q |
|             | <i>i</i> | ' h ' ch    | י j.        |       | ר r       |                     | ח ת   | q |
| ling. dent. |          |             |             | נ n   | ל l       |                     | ד th  | t |
|             |          |             |             |       |           | ז ס ש<br>z s ss sch |       |   |
| labials     | <i>u</i> |             | ו v         | מ m   |           |                     | פ ב   |   |
|             |          |             |             |       |           |                     | ב p   |   |

## 1) THE MUTES.

The 8 mutes (ἄφωνα) present the most direct antithesis § 47. to the vowels. They are formed by the close pressure of the organs of speech, and as the firmest and strongest consonants are least subject to peculiarities and weaknesses. Of these the 3 chief sounds, according to the organs by which they are formed palatal, dental and labial letters, are כּ *k*, ח *th*, פּ *p*; they are accompanied by the softer and clearer mutes גּ *g*, דּ *d*, בּ *b*. The more indistinct sound changes into the clearer to split up meanings: סָכַר *to stop up*, סָגַר *to shut up*: the change of a mute of one organ into a mute of another organ, as the pronoun of the 2<sup>nd</sup> pers. *atta*, when a suffix, i.e., in a subordinate place, becomes *-ka*, § 247, is much more seldom.

By the side of כּ and ח stand as still stronger and harder letters ק, the Latin *q*, and ט *t*, to which the sibilant צ *ss* corresponds: they are the low and deep letters of their organs. And that sometimes a labial had a similar pronunciation, yielding two letters corresponding to each other as *p* and *f*, appears from the alphabetical arrangement of Psalms 25 and 34, in which פּ occurs twice, first in its proper place and then quite at the end, just as Υ and Φ in the Greek alphabet.

The 6 mutes, which it is usual to connect according to § 48. alphabetic order by the mnemonic name כְּנִדְקָפֶה, must on the other hand have early obtained in Hebrew, as in Syriac, an inclination to the softer, that is, aspirated, vocalic, pronunciation, so that the LXX represent ח, ח, כּ, almost everywhere by χ, θ, φ, and, on the other hand, ט, ק, by the simple hard letters τ, κ. The punctuators, however, made this distinction, that the aspirated pronunciation is correct only after a vowel sound whose aspirate extends to the following mute; and show the unaspirated and in so far harder pronunciation by inserting the point, in this case, according to § 21. called *Dagesh lene*. Accordingly this point

1) is inserted after a close-compound syllable: קָמָהּ, יָהֵב, or as in יָפֶה at the end of a word. But wherever a vowel or the lighter Sh'va can be heard, this immediately causes the aspirated pronunciation of the following mute: so

כ and ב are aspirated after a vowel in יִכְתֹּב, פ in יִפְתֹּךְ, and ג and כ after a Sh'va in וְגַם and וְכִתְבוּ. Aspiration can take place after an imperfectly closed, or half-open, syllable, § 28. In this respect the omission of the *Dagesh lene* in most cases shows that the syllable from some reason is not perfectly closed: אֶבְרָהָם, מְלִכָּה, §§ 163, 165; חֲרָדוֹ, § 226; מְלִכִּי, § 212. 1; הִרְגָּה, § 255; and בְּכֶחֱב, § 245; also יַעֲזֹבוּ, § 60; in the single instance בְּחֶכֶךְ, § 255. 3, from the Inf. בָּחַב, the syllable is by compulsion more perfectly closed, yet the softer aspirated pronunciation remains as a trace of the likewise possible pronunciation בְּחֶכֶךְ.

2) This rule is extended in such a way to the first letter of a word that it becomes aspirated whenever the preceding word, being closely connected (that is, after *accentus conjunctivi*, § 97, or after *Maqqef*, § 97), closes with a simple vowel וְיִהְיֶיךָ; but elsewhere the hard pronunciation remains. If however the mute, so aspirated at the beginning of a word, stands without a firm vowel (with *Sh'va mobile*) before the same or a very similar mute, the hard pronunciation may remain: בְּכִי, וְיִהְיֶי בְּפִי.

3) A double letter cannot receive the softer or aspirated pronunciation, so that the point in that case is both *Dagesh lene* and *Dagesh forte*: רַבִּים *rabbim*, סַפִּיר *sappir* (yet with a dialectical pronunciation *σάππειρος*). This rule does not, according to § 82, apply to a final double consonant: רַב *rabh*: yet in the word אַתְּ *att* (thou, fem. sg.) and in the similar forms נָתַתְּ *nathatt* (thou gavest, fem. sg. from נָתַן, § 195 a) the hard pronunciation remains (and on account of this exception Sh'va also, § 30) because they are only just shortened from *atti*, *nathatti*, with the loss of the end-vowel. Another exception is שָׁתִּים, § 79.

If it is wished to represent in our character the Massoretic pronunciation of these 6 mutes, an *h* must be inserted whenever such a mute without *Dagesh lene* occurs: but this if thoroughly carried out would be very cumbrous and appear very unnatural, e. g., if בְּכֶחֱב were written *bikhkhobh*, or when the first letter is aspirated *bhikhkhobh*. It is therefore best to retain the simpler way of representing these mutes by single letters, leaving the more accurate distinctions to be supplied by the reader,

as we must always do with foreign languages. On the other hand **ט** and **פ** may in all cases be best represented by *f* and *q*.\*

## 2) LIQUID CONSONANTS. — **י** AND **י**.

Among the more liquid consonants, those becoming more **ש** § 49. and more soft,

1. the sibilants are most like the above mutes, as also it appears historically that the *T* letters often change into the sibilants, e. g., the pronoun **יָה** from *da, ta*, § 130, **טָבַח** to *slaughter*, (**זָבַח**) **זָבַח** to *sacrifice*, **נָחַךְ** to *pour*, **נָסַךְ** used more of the artist or the offerer. The first three sibilants correspond completely to the three *T* letters, **ס**, *s*, to **ח**, *th*; **ז**, *z*, to **ד**, *d*; **צ**, German sharp *ss*, to **ט**: the latter letter is easily softened to **י** in the course of its history; as **צָעַק** to *cry*, **עָלַץ** to *rejoice*, **זָעַר** to *be small*, to **וּעַק**, **וּעַל**, **וּעַר**. By the side of the softest **ס** *s* is the broad sibilant **ש** *sh*, which likewise answers to **ח**: **פָּשַׁר** and **פָּתַר** to *explain*, and changes with the **ס** more dialectically, as Amos 5. 11, **בּוֹשֵׁשׁ**, on account of the double **ס**, is written for **בּוֹסֵס**, § 121. In Aramean and in certain parts of the O. T. the *T* letters are more prevalent in many words than the sibilants.

According to the present punctuation, **ש** has always a **ש** § 50. point over the top of one of its prongs, either over the right, **ש**, to mark the letter *sh*, or over the left, **ש**, to mark a *s*: however this *s*, which occurs but rarely, appears, at least in the later period of the language, not to differ in sound from **ס**, with which it sometimes interchanges, probably because by the frequent change of *s* into *sh* and *vice versa* some words which originally had the sound *sh* in a latter period received the sound of *s*. — When this diacritic point and the point for **ש** (§ 29) without **י** meet over the same prong of **ש**, only one of the points is written; hence **ש** when it begins a syllable, having no other vowel or Sh'va, must be read thus: **שְׁנֵא** *shnē*; but **ש**, if the preceding consonant has no other vowel or Sh'va, must be pronounced -*osh*: **לִפְרֹשׁ**, *liph-rōsh*, **מֹשֶׁה** *Mō-shé*.

\* In the translation the author's advice is followed with this exception, that **ח** without *Dagesh lene* is represented by *th*.

§ 51. 2. The 4 liquidæ, more strictly so called, are far more soft and unstable than the sibilants; and among them again *ן* is the softest and most yielding, sometimes wholly assimilating itself with a following consonant, § 79, and sometimes at the end of a word, after a full vowel entirely vanishing, § 191. *ל* / (comp. §§ 79, 103) ranks next to *ן* in respect of softness. *ל* and *ר* are very nearly related, so that they not infrequently interchange, but *ר* is nevertheless in Hebrew rougher and more aspirated (more like *rh*), at the same time sharing many of the peculiarities and weaknesses of the simple aspirates, §§ 59—71. On the other hand the labial-nasal letter *מ* *m* approaches the stronger letters far more closely than does the simple nasal letter *ן*, and but rarely disappears at the end of a word, § 211. 1. The historical course, therefore, is this, that *m* often changes into *n*: *שָׁטַן* and *שָׁטָן* to *persecute*, *מוֹט* and *נוֹט* to *shake*, and *ל* likewise is often weakened into *n*: *לְשׁוֹנָה* *לְשׁוֹנָה* into *נְשׁוֹנָה*, *לְעוֹלָם* *לְעוֹלָם* into *נְעוֹלָם* *stammering* into *נְעוֹלָם*, Is. 33. 19.

§ 52. 3. The softest and most liquid of all are the two half-vowels *ו* *u* and *י* *j*, so that the soft nasal letter *ן* can suffer a further weakening into *j*: *הִתְעַב* to *set oneself*, from *נָצַב* to *set*, *יָצָה* to *beseem* from *נָצָה* to *be beautiful*. Since these half-vowels have not in Hebrew become hard and fixed letters, but have remained in a closer connexion with their vowels *u* and *i*, the letters *u* and *i* are properly only there firmly fixed as consonants, *ו* and *י*, where the laws of the conjunction of vowels, §§ 42—45, demand it. However the principles of root and stem building, §§ 113—18, are also in force here; there is also between these two closely related letters a strong tendency to pass the one into the other, §§ 42, 36, according to which the thinner letter *י* prevails almost everywhere at the beginning of a word, and sometimes appears in the middle of a word between two syllables instead of *ו*; *קָיָם* for *קָיָם*, § 121, *מִחָיָה* *sign*, Lev. 13, from *חָיָה* to *show, signify*. Accordingly the half-vowels have

1) most naturally their right place only at the *beginning of a syllable*, that is, before a vowel or Sh'va, and are most necessary at the *beginning of a word*, § 44. However the con-

junction ך, and, is softened, with the rejection of the weak Sh'va, to *u* before another labial: וּבֹ, וּמִלֵּךְ, and before every consonant which itself has but a Sh'va: וּתְהִי *uth'hi*, וּלְמִלֵּךְ; comp. § 17. Further, at the beginning of a word *ji-* or *je-* is softened to *i* after the conjunction ך or a similar prefix with a noun in the st. const. (according to the general law, § 211. 3): כִּיתְרוֹן *kith'ron* for *k'jithron*; and, further, sometimes in the word אִשׁ for אִשׁ, § 209. 3, after a closely connected particle; compare also the proper-name § 17.

When, on the other hand, ם in the middle of a root would § 54. stand before a short or merely tone-long, or at least not an unchangeable, vowel, then, according to an ancient law of root-building, § 113, it can never be hardened into consonantal power, if it stands *between two stable consonants* which easily support the long vowel arising from resolving them. When, therefore, in such a case, an *ũ* or *o* would come after ם, *u + u* are contracted necessarily into *û*: רוֹם *rûm* from *ruom*; when an *a* would come after ם, the *a* can push before the *u* (that it may maintain itself), so that from *a + u* arises *ô*: נָמוֹג *namôg* from *nimuag*; when however a vowel unlike *u* is too important from the meaning of the form or is too stable to be changed, it then displaces the ם, so that it lengthens itself: הָקִים, מָה, קָם, *qâm, mêth, heqim*, from *qauâm, mauêt, hiquim*.

Accordingly ם and ך become hardened to consonants in the middle of a word necessarily only *a*) when from the stem-building their sound must be doubled: וּלְדָ, קָים; — *b*) when they have an unchangeable vowel before or after them: נְטוּיָה *n'tûja*, גוֹיִם *gôjim*; אַיִם *ajâm*, קוֹצֵצוֹת *q'vusssôth*, formed according to § 153; — *c*) when they are followed by a doubled consonant: הִתְעַצֵּב; yet in the last two cases the ך is sometimes ejected if a closed syllable precedes: מִרְיָן (*strife*) for מִרְיָן, according to § 160, וְהִתְעַצֵּב, Ez. 2. 4, also shortened according to § 232, however so that the ejected ך establishes itself again on before through *e*, from וְהִתְעַצֵּב. Moreover, the language maintains ך easily at the beginning of a syllable in the middle of a root; but when this does not take place from some cause throughout the entire root, the ך is often thrust out again, as in הִרְיוֹן (*pregnancy*), constr. st. הִרְיוֹן.

2) ם or ך after the vowel of a preceding syllable always § 55. amalgamates, when the preceding vowel is a similar one, into the same long vowel: שוֹן *shûq*, from *shuv'q*, § 146, מִיָּן (*at*



*the right of . . .*) from *f'min* and the preposition *mi*, § 242; ן assimilates before the tone with a foregoing *i*, ם with *u* according to § 42; and before ם, according to § 43, *a* changes into *ô*, and before ם as usually into *ae*. Accordingly they remain only in the cases apparent from § 43 either consonants or at all events more distinct; elsewhere very rarely in certain roots, § 115, 118, in all cases however in accordance with the principal law, that, e. g., *u* + *u* necessarily becomes *û*, § 198.

§ 56. In the middle of a root, both before and after the vowel of the syllable, ן and ם remain harder when the last radical is a mere vowel: רָהַן, חָהַן, possibly even when the last radical is a mere breathing (a guttural, § 58): צָנַח, גָּנַח; here even such pronunciations as מְצַחֵה, מְצַחֵחַ, according to §§ 150, 212, are possible. Similarly, ן as third radical remains hard in the cases נִמְחֶה, מְחַחֵה, § 121.

§ 57. 3) When ן and ם are placed in the process of formation at the end of a syllable closing with two consonants, § 26, they cannot then be heard at all as consonants, but immediately receive their vowel pronunciation; and then, indeed, the *i*, which is here much the more frequent, attracts the tone of the syllable so strongly that the preceding vowel wholly disappears: שָׁכְנִי (according to the force of the formation, § 146, שִׁכְנִי יְהִי) (contracted from יְהִיָּה, according to §§ 224, 232), and only the stronger letter *o* resists expulsion: דָּמִי *d'omi*, Ps. 83. 2: on the other hand יִשְׁתָּחִי *jishtáchu*, בָּהוּ *bóhu*, קָצוּ *qássu*.

Yet this vowel *i* disappears at the end of several nouns, § 146.

### 3) THE ASPIRATES.

§ 58. The 4 simple aspirates, generally called *Gutturals*, form a group difficult to understand, which is peculiar for its extent and gradation to the Semites, and which is most widely separated from all the other letters in relation to pronunciation and especially to surrounding vowels. They emit from the throat merely a breath, softer or harder: if the air flows forth quite clear, we have then the softest aspirate *h*, to be compared with the Greek *spiritus lenis*, which is wholly imperceptible without an immediately following (or according to the root-building

§ 113 also preceding) vowel; the same pure, clear breathing somewhat harder is ה *h*, the Greek *spiritus asper*. If at the same time the epiglottis is rubbed by the breath, we have ץ *gh*, approaching ג (somewhat like *g* in the German *nage*), and ח, guttural *ch* (as in the word *Loch* in Scotch), approaching ך. We express the ץ in writing by *gh*, but more briefly by the *spiritus asper* <sup>c</sup>, to be read as *gh*.

Since the sibilants in certain languages have a strong tendency to change into simple aspirates, in Aramean the hardest sibilant ז often changes into the somewhat hard aspirate ע, in Hebrew more rarely, as עוק *to be narrow*, נחע *to knock out*, רעע *to shatter*, from צוק, נחץ, רעץ or רצץ.

1. As aspirates these letters cannot do without a vowel § 59. in their immediate neighbourhood: they can be spoken most easily preceding a vowel, but tolerably immediately following one. When therefore in word-building a consonant would be spoken without any, or without a clear vowel, here vowels must come in; and this weakness of the aspirates increases when two of them come into contact. Hence an aspirate can

1) never be spoken as the beginning of a syllable with an indistinct Sh'va, § 39: it then receives a rapid vowel: comp. עמקים *gh<sup>a</sup>māqim* with מלקים *m'lākim*, § 186, 2; — this vowel sometimes increases to a full short one before another aspirate, §§ 104, 199, to be spoken according to § 69 sq.: and after א *o* or *e* is sometimes lengthened to long *o* and *e* (but only in nouns); אהלים for אהלים § 186, יבים from a special cause § 153; and then also, instead of אפר, אפר (*vow*) with the reduplication of the following consonant, § 155.

2) An aspirate closing the syllable *before* the tone, which § 60. syllable can, therefore, in passing over to the following easily resolve itself and become open, can repeat the vowel of its syllable as an echo: מחנה *mach<sup>a</sup>/né*, ידענה *(we know thee, according to § 251) j'dagh<sup>a</sup>/núka*, בארות *bē<sup>a</sup>/rôth*. However, the firmer vowelless pronunciation can remain: מחמר, יחמר: the distinction is mostly this, that in *half-open* syllables, § 28, as well as in connexion with weaker aspirates and before softer consonants, the softer pronunciation has the preference, if, on the other hand, the meaning commends more rapid sound (as in *stat.*

*constr.*) then the firmer and harder. Sometimes in the looser pronunciation *o* and *e* separate from each other, and become accordingly long in a simple syllable, especially in successive aspirates: הַעֲבֹרָה for הַעֲבֹרָה, הַעֲבֹרָה for הַעֲבֹרָה § 131: similarly אֶרְחֹמִי, § 260, for אֶרְחִי, with א before ר.

If the consonant following another consonant with the looser pronunciation has but a Sh'va, so that essentially two Sh'vas would come together, which is not allowed, § 24, then the Chatef or rapid vowel becomes a full short vowel, only so that the first vowel retains the stress and force of the pronunciation: יְחֹזֵק *jéchez'qu* for *jéche'z'qu*, נֶעְמְדָה from נֶעְמְדָה *hó'om'dú*. For הָאֲהָבָה as in § 62 הָאֲהָבָה (*you love*) on account of the peculiar coincidence of two aspirates without a firm vowel.

§ 61. But in and after the tone, where such an echo of the vowel of a syllable is not possible, the aspirate, clearly audible, adheres firmly to its preceding vowel: יָרַעַנָּה, שְׁעָרָה (*to the door*) § 216, from שַׁעַר שְׁוֹמֵעַ, comp. § 64, נִצַּח.

§ 62. 3) An aspirate in the middle of a final syllable ending in two consonants sometimes attracts the vowel to itself, if the helping vowel *e*, according to § 26, would be necessary: so especially in the case of א, שָׂאֵחַ, בָּאֵר, בָּאֵשׁ for שָׂאֵחַ, בָּאֵר, בָּאֵשׁ, according to § 146, in the verb with shorter vowel קָרָאֵן, according to § 226.

Similarly at times at the end of a compound syllable before the tone: אֶמְסַעֲרֵם for אֶמְסַעֲרֵם, Zeck. 7. 14.

§ 63. Also before the aspirate, especially א, and the kindred ר, the long vowels prefer in the case of the nouns to remain (§ 145) rather than to sink into mere Sh'vas: מוֹצֵאִי, § 212. 3, קְרִיטִי and קְרִיטִי, *stat. const. pl.* from קְרִיטִי (*Eunuch*). — The strongest aspirate ח not only suffers at times a short vowel before it instead of a Chatef vowel: בְּחָרִים (*youths*) from בָּחֹר for בָּחֹר, but frequently even sets before it in the changes of formation short *a* with a species of reduplication, § 69, instead of *ā*, in order to bring the vowel nearer to itself: אָח (*brother*) מִבְּטָח (*confidence*) in the plural אֲחִים, מִבְּטָחִים, in the verb וַיִּבְטַח, according to § 232, for וַיִּבְטַח, r. מִבְּטָח; similarly הִתְרַעַע, according to § 224, from הִתְרַעַע and before ר הִתְרַעַר ψ. 141. 8, shortened from הִתְרַעַר. The fuller pronunciation is more necessary before א in מַעֲרָכִים for מַעֲרָכִים from the inf. מַעַרַח, since בְּחִתְכֶּם, according to § 255, the first syllable is not perfectly closed. An aspirate at the beginning of a word, especially א, attracts to itself even the tone of the end-syllable of the foregoing word, §§ 216, 243.

2. Amongst all the vowels *a* is most nearly related to the § 64. aspirates, because like the aspirate it comes from a full throat: and this remark holds

1) most fully *before* an aspirate *in* and *after* the tone, where the aspirate permits the full and free pronunciation of the *a*: after the tone every other short vowel changes into *ä*: נַצַּח for *néssech*, וַיֵּנַח for *vajjanoch*, also in the tone a short or merely tone-long vowel: פָּעַם *págham* for *pégham*, יָשַׁלַּח for *jishlōch*; but where the dissimilar accented vowel before the final consonant of a word cannot be displaced (sometimes because it is unchangeable or made long, sometimes because the stem-building, according to § 108, 1, protects *e* in the final syllable to counterbalance the preceding syllable), then a rapid *a* creeps in between it and the aspirate, שָׁמוּעַ *shamú<sup>a</sup>gh*, שְׁמוּעַ *shōme<sup>a</sup>gh*, § 31. — Yet in the case of the hardest aspirate ח there are such pronunciations as לַחֵם, יָחַן, according to § 224; and *o* is maintained in such short nouns as פֶּעַל (*work*) § 146.

Before the tone the final aspirate of a syllable allows before it continually the *O-U* sound, which is established in the formation, whilst its *a* readily displaces the *E-I* sound, according to § 37. Yet this *I-E* sound can maintain itself, if the word-building favours it; and further the indistinct *e* often allies itself with the weaker *א*, less frequently with ה, or another guttural: יִאָסֵר, יִהָרֵם, but יִתְאָסֵר, יִתְהָרֵם, although such an *e* farther from the tone readily gives place to *a* יִתְאָסֵר. — However the aspirate cannot allow before it *u* and *i*, but *o* and *e*, nearly related sounds, especially as by these, according to §§ 39, 60, the syllable can easily open itself to the softer pronunciation *á*, *é*, *ó*; *i* remains only before the hardest ח in the form יִתְחָרֵם, according to § 226, further, from special reasons, in יִשְׁעֶשׁ as perf., § 111, and in יִתְהַלֵּךְ according to § 138. Yet *i* remains before the aspirate even then if the soft י follows: יִתְיַחֵם, יִתְיַהַרֵם; but יִתְיַחֵם with two aspirates.

*In* the tone, at least in those forms that prefer rapid § 66. vowels, and sometimes *after*, ר similarly allows the incongruous short vowel to change into *a*: וַיֵּסֶר from וַיִּסֵּר (*and he removed, Hif<sup>s</sup>-il*) or from וַיִּסֵּר (*and he departed, Qal*) וַיֵּרָא for וַיִּרָא § 332;

and has *before* the tone sometimes *e* and further *a* for *i*: מְרַכֵּב pl. מְרַכְּבִים for מְרַכֵּב.

- § 67. 3) *After* an aspirate beginning a syllable the vowel *i* and *u* can remain *before* the tone, and *i* remains especially in imperfectly closed syllables: הִרְרִי, § 226, and before reduplication, § 34, as חָנוּ (*his favour*, from חָן) or to distinguish a tense, § 141: yet in other cases, especially with *א*, *e* is preferred to *i*: אֶכְתֵּב § 191, חִלְקָה § 186.

*In* and *after* the tone the change of *e* and *o* into *a* is more variable: יִמְעַל and יִמְעֵל § 138; אֶהְיֶה, וַיֵּחֶם *vajjáchòs* § 232, but also פִּעֵל for פִּעַל; only in tri-literal syllables the *resonant* vowel (§ 32) follows necessarily the chief vowel: פָּעַם. — In the case of the weak *א* *e* takes the place of *a* in the instance שָׁאַח for שָׁאַח, § 62, and before the tone in the case of the verb שָׁאַל (*to beg*), as שָׁאַלָם, § 251.

- § 68. An aspirate in a prepositive or half-syllable (§§ 24, 59) maintains *ø* if this sound lies in the form: עֶפְרַיִם, according to § 186. 2, from עֶפֶר, but has otherwise prevailingly *ä*, more rarely *e*, acc. § 65, which further from the tone often changes into *a*: אֶמְהוּ, אֶמְהוּ. Further: *before* an aspirate appears at times the weaker *ø* instead of a mere Sh'va, especially with stronger consonants and before *ä*: קָהַת *Q<sup>o</sup>hath* (but לָקַח § 245) Num. 26. 57, טָהֵר (*purity*) ψ. 89. 45, comp. Is. 44. 27; Jer. 22. 20; Ez. 36. 35, 38.

- § 69. 3. The aspirates are not capable of the clear reduplication, which the other consonants undergo. Their reduplication disappears in accordance with these two stages: either

1) the preceding vowel remains short, so that it as nearly as possible touches and as it were half doubles the aspirate: שָׁחוּ, נָתַם, שָׁחַר, מָהַר, a pronunciation which acc. § 63 accords well with the nature of the aspirates; — or

2) this remnant of audible aspiration vanishes also, so that the preceding vowel coming into a pure simple syllable becomes long (therefore *ä*, *i*, *ü*, acc. § 35, become *ā*, *ē*, *ō*), which often happens before softer aspirates, and otherwise is most regular in connexion with external additions which are made to the root: מָאֵן, מָאֵן, מָאֵן, §§ 141, 131; יַעֲקֹב, § 140, מַעֲם, § 242.

When *a* comes to stand in the pretone, it prefers before א ע ה to change into *ā*: הָעִיר (the city) הָהָר comp. with הָגָרִים, הָעָרִים § 70, also in the counter-tone § 88 comp. נִאֲצוּתָהּ with נִאֲצוּת § 70.

If in the first case, § 69. 1, *ā* has to be spoken before § 70. an aspirate with *ā*, it always changes into the softer *ē*: נִאֲצָה, לְהָבָה, for 'נָא', 'הָהָ', 'לָהּ'; the same change takes place before an aspirate with rapid *ō* (because *ā*-*o* would easily run into *ā*-*a*): הָחִרְשִׁים.

There are, however, some cases in which the short vowel attracts the aspirate with its vowel wholly into its own syllable: אֶחָדָּהּ, Judg. 5. 28, from אֶחָדָּהּ from אֶחָדָּהּ, הֶחָדָּשִׁים from הֶחָדָּשִׁים from הֶחָדָּשִׁים. On the other hand the too thick concurrence of aspirates is avoided, so that הָחִרְשִׁים is said, Judg. 9. 9, 11, 13, for 'הָחִרְשִׁים' (have I made to cease?)

ר like an aspirate generally does away with every trace § 71. of reduplication, and accordingly lengthens the fore-going vowel: בָּרָהּ, בָּרָהּ, בָּרָהּ, for בָּרָהּ, בָּרָהּ, בָּרָהּ § 120; such pronunciations as occur in the substantives מָרָה *morra* (bitterness), שָׁרָה (*thy navel*) are rare but הָרָה, Gen. 14. 10, for הָרָה, acc. § 70, comp. §§ 63 and 216.

Since lastly the aspirate, especially of the weaker sounds § 72. ה, and yet more א, easily parts with its feeble power, accordingly

1) two vowels surrounding א or ה sometimes combine their sound notwithstanding the aspirate in the middle, which then readily becomes quiescent: הָאֵל or הָאֵל, § 146, acc. § 43, from הָאֵל, the first part of proper-names, as יוֹהָנָן or יוֹנָתָן, contracted from *jāhu*, § 270; לֵט (*enchantment*) as well as לֵהט.

2) The vowel following א in the middle of a word in § 73. certain cases presses forward, passing over the weak aspirate: most easily if the preceding consonant has only a Sh'va: שָׁלָה *shēla* from שָׁלָה *sh'ēla* (*petition*), שָׁא is possible for שָׁא, § 62, always הָטָא (*sin of ...*) and הָטָא from הָטָא, although rarely after an external prefix: וְאֶעֱשֶׂה for וְאֶעֱשֶׂה, Zach. 11. 5, § 235; less easily after a compound syllable, which acc. § 23 must be thereby separated: מְלָאכָה, מְלָאכָה (*business*, a very frequent word) for מְלָאכָה, מְלָאכָה, in the imperative יִרְאוּ, 1 Sam. 12. 24, from יִרְאוּ, acc. § 226; further, in לְקַרְאָהּ,

§ 218 acc. § 24, for *לְקַרְחָה*; with still greater difficulty after a preceding vowel, which is easy only if this vowel can turn itself into a half-vowel: *צוֹאֵר* (*neck*) contr. from *ssau-ar* or *ssô-ar*, formed acc. § 152 (otherwise an *ä* but rarely absorbs a following rapid *ä*: *וְאִנְךָ*, acc. § 232, for *וְאִנְךָ* Num. 11. 4, from *מִסְפָּסָה* and the article); altogether impossible if *א* itself is only a prepositive syllable after a compound one: *מִלְאָכֹה*. In the case of *ה* this occurs but rarely, and constantly in some cases only §§ 192, 244.

§ 74. If the vowels around the weakest aspirate must both remain, a half-vowel as somewhat stronger can acc. § 45 take its place, e. g. *י* in the proper name *דְּוִיָּה* as well as *דְּוִיָּה*. — It is something wholly different from this when a *י* after *ā* and before a new syllable is as it were crushed out: *עֲבָיוֹת*, *טְלָאִים*, *דְּוִדָּאִים* for *עֲבִיוֹת* (*gazelles*) *טְלִים*, *דְּוִדָּים* §§ 186, 189.

§ 75. 3) At the end of a syllable *א* loses its aspiration in this way, that the preceding vowel sounds out clearly, and if it was short becomes long; \* this is less frequent before the tone: *נָאָה* *nāva* for *נֶאָה* *na'va*, *יְהֵל* (*he tabernacles*) for *יֶהֱלֵל* Is. 13. 20, where acc. § 69, 1 the short vowel prefers to remain, *לֹאֲמֵר* § 245, and in words like *יֹאכָל* § 139 *ä* has further arisen from *ä*; but universal in and after the tone, where on that account all influences bearing upon the opposite case, acc. § 64, do not exist, *קָרָא*, *קָרָא*, *קָרָא*, *פָּרָא*, and where the original vowel forthwith establishes itself unchangeably in a simple syllable: *יָרָא* from *יָרָא* § 213, *וָיָסָא* § 232. Such words as *פָּרָא*, *נָמָא*, however, sometimes allow the toneless short vowel at the end to fall off: *חָטָא*, *שָׂוָא* § 146. — More rarely *ה* is subject to a similar loss, as in the ending *יָה* of many proper-names, acc. § 270.

Finally, indeed every consonant, especially the more liquid ones, at the end of a syllable, where it can easily be repressed, can change into a bare vowel, chiefly *u* or *i*, and amalgamate with its preceding vowel, acc. § 42 sq.: yet this is rare in Hebrew, as in the case of the noun *צֶלְחָוֹת* (*dish*) as well as *צֶלְחָת* and somewhat more frequently only in order to avoid the dissonance in a repeated short root: *כּוֹכַב* for *כֶּכֶבֶב* § 158.

\* Yet the Massōra reads *וְאִרְבֵּי* and some similar words for *וְאִרְבֵּי* which is explained by the law of the counter-tone §§ 88, 96. Otherwise *טְאִמָּה* § 141, where *i* as in *רִאשׁוֹן* § 163 has taken the place of another long vowel.

## THE CONJUNCTION OF CONSONANTS.

I. The pronunciation of a vowelless consonant at the beginning of a word, § 24, can be facilitated by prefixing a vowel, *e* or *a*; such a prefixed vowel is found more especially before the liquids and chiefly before the sibilants: yet this occurs in Hebrew but rarely, and only in the case of isolated nouns of uncertain derivation, as וָרִיעַ and אָרִיעַ *arm*, and probably אָפֶזַע *finger*, אָפֶזַל *cluster*, §§ 153, 147.

Since the pronunciation of the hard *T*-sounds before the § 78. related softer sibilants is difficult, the *T* of the prefix syllable *hith*-, § 124, takes its place after the sibilant with which the root begins, and is then subject to the laws indicated in § 49: הִצְטַדַק, הִשְׁתַּמֵּר, הִסְתַּוּלַל.

An exception from this is: הִתְשַׁוְוֵט, Jer. 49. 3.

2. When two different consonants come into close contact, § 79. therefore at the end of a perfectly closed syllable in the beginning of a word, or in a final syllable closing with two consonants, § 26, a lighter and weaker letter especially, flows often into the letter next to it, so that this last letter becomes doubled by means of the former being assimilated to it. But the weaker letter as the second between two syllables seldom assimilates to the first: for instance, *-attu* is often said for *-at-hu*, where the aspirate is hard to enunciate, and *-atta* always for the similar *-at-ha* on account of the similarity of the vowels, §§ 248, 50.

Far more frequently the first consonant resolves itself into the second, at first here and there, and then in certain oft recurring instances more constantly, and most frequently in the case of *n*: יִצַּר, *jissssor* for *jinssor*, § 139, תֵּת for *tett*, acc. § 82, from *tenth* or *téneth*, § 238, far more rarely in the case of *l*: יִקַּח *jigqach* for *jilqach*, § 139: yet more rarely in the case of an aspirate or half-vowel מִכְלָה (*food*) for מִאֲכָלָה, comp. § 117; as a harder letter only ח sometimes in a prefix syllable, § 124. In the case of the more constant instances the greater softness of the second letter has but little effect.



The more dying away without any compensation of the soft *n* in the numeral שְׁתַּיִם *sh'tájim* (where a word really begins comp. § 24. with two consonants without a Sh'va) for שְׁנַיִם, § 267, and in the preposition *min*, § 242, is something different.

§ 80. When two nearly related consonants fall together in this close contact, the first sometimes resolves itself into the second: אָחָה for אָחָדָה, §§ 238, 267, and in the case of the ה of the prefix *hith* - § 124: הִתְהַפֵּה, הִתְהַרֵּה, also הִתְנַחֵּה otherwise than § 78 contracted from הִתְחַוֵּה.

§ 81. If the same consonants come together, separated by only a vowel or a Sh'va, the repetition of their sound is harsh and unpleasant, and is avoided if possible: in the middle of a root at least is it avoided if possible in the formation of stems, especially if no unchangeable long vowel, neither between nor before them, holds the syllables more apart, § 112.

And nevertheless in that case the letters sometimes meet together, inasmuch as the preceding vowel of that kind is shortened: וַיְכַנְּנוּ (and it made us, Job. 31. 15), וַתְּמוֹנְנוּ (and thou makest us pass away, Is. 64 6), (comp. § 84) from וַיְכַנְּנוּ, וַתְּמוֹנְנוּ, instances, however, that find in the rule § 232 especial justification.

§ 82. From whatever reason a consonant may be doubled, that the doubling may be heard a fitting condition of the letter in which it takes place is needful:

1) the doubling is less audible at the end of a word without a closing vowel, to which must be added that the final vowel having the tone seeks generally, § 86, further lengthening; therefore according to the rule reduplication disappears here: קָל gal for qall, כָּל kól for koll (*kull*), but immediately returns before new vowels, as קָלוּ, כָּלוּ.

Yet the pronunciation sometimes remains unaltered before a vowel without the tone: הִתְעַנְּנָה for הִתְעַנְּנָה, § 195; likewise a consonant after *o* and possibly *e* remains without reduplication before a new accented final syllable beginning with a Sh'va: הִתְחַנְּךְ, אִשְׁכֶּם, §§ 251, 255; and בָּ (back) בָּי can acc. § 32 lengthen itself further into בָּי and בָּיִ.

§ 83. 2) If the consonant which is to be doubled has Sh'va merely, it is more difficult to hear distinctly the reduplication, and it gradually disappears, but primarily in the case of the soft letters ו י ל only, more rarely even in the case of the sibilants, often in the case of ק, but never in the case of the

6 mutes § 48 (excepting in וְהִתְצוּ, r. נָחַץ Is. 22. 10, where, however, the ה is preceded by another), yet more frequently only in certain oft recurring cases: וְהִי but וְהִי § 232, עוֹרִים, plural of עוֹר § 149 הַמְבַקֵּשׁ (*he who seeks* § 181), יִשְׂאוּ (*they raise*) from יָשָׂא, מִקְלִי (*my staff*) from מָקַל; הִנְנִי (*behold me*), הִלְלוּ (*praise ye*).

Further, in some rare cases the Sh'va itself disappears: תִּשְׁמָדֶה (*thy throne*) from שָׁמַד, וְיָדֶה acc. to the rule § 81 for וְיָדֶה from יָדָה *to throw*

3) For the aspirates, see §§ 69—71.

In a language in which the finer and lighter sounds of the vowels § 84. still further disappear (as in the Aramaic), the reduplication of every consonant can by degrees cease by means of the lengthening of the preceding vowel. In Hebrew this is but rare, and most frequently after full *u*, and elsewhere after the sharper *i*: חֹקֶה for חָקֶה, from the Inf. חָקַק, Prov. 8. 29; קִימוֹשׁ, acc. § 155 for קָמוֹשׁ (*weed*). It is possible in such cases for *n*, *l* or *r* to be inserted, especially after *a*: nevertheless דַּרְמֶשֶׁק, the Aramaic pronunciation in Chronicles, is the original, and דַּרְמֶשֶׁק (*Damascus*) is derived therefrom, acc. § 79. דַּרְמֶשֶׁק for דַּרְמֶשֶׁק φ. 64. 7; θρ. 3. 22; comp. Is. 23. 11, is remarkable.

## II. SOUNDS IN WORDS. ACCENT OR TONE.

The tone, or the force of the pronunciation of the vowel § 85. of every word, raises, in the case of a polysyllabic word, one syllable only above the rest, thereby giving to the word unity and firmness. At first the tone arises from the meaning of each form of the word itself, but then takes its shape according to the historical conditions of each particular language. Since the Semitic languages generally did not develop composition (§ 4), and the Hebrew especially has lost great wealth of vowels (§ 23), in this language the tone without any important deviation follows this law, that it has its place mainly upon the last syllable, and upon the penultima only under these invariable conditions, that the last syllable is either simple: בְּחִבָּה, or, if compound, has a short vowel and follows a simple syllable: בְּחִבָּה, קִרְיָה. Within these confined limits the

tone affects all the more powerfully both the nature of the particular vowels (§§ 32—38), and their length and existence in general:

- § 86. 1. The tone has in its own place a strong tendency to lengthen originally short vowels. As short vowels it allows only *á* and in certain cases *é*: on the other hand it continually lengthens *ò* to *ō*, and *ě* mostly either to *á* or farther to *ē*; many vowels, however, which on account of the grammatical form have an inclination to extension, e. g., especially those after the second radicle in the noun-form § 149, are further lengthened through the influence of the tone, either to regularly tone-long: *ā ē ō*, or even to unchangeableness; the last characteristic concerns most of all the pure sounds *î* and *û*, often *ò* also. Therefore the following distinctions must be always kept in mind: 1) short vowels that can receive the tone (*á* and *é*) and those that cannot; 2) tone-long *ā ē ō* and unchangeably long *û î ð*, sometimes also *ê* and *â*; and amongst the latter again 3) such as have become unchangeable under the influence of the greatest tone-extension (as *פָּחוּב* § 149) and such as were originally unchangeable, and which might be called partly root partly stem long (as in *קִים*, *קָם*, §§ 42 sq., 54 sq., *גָּבִיל* § 153), since, e. g., the *î* in *הִקְחִיכּ*, § 141, is not originally nor even necessarily unchangeable, and therefore in certain conditions is more easily changeable.

A stem-long vowel, as well as a short one supported by its position, remains unchanged before all further additions: only from special causes does it gradually give way to the pressing compulsion of abbreviation, and *â* more readily than *î û*, §§ 196, 186. 1. A vowel that is not necessarily unchangeable yields to this pressure more readily in a compound, where it remains as short vowel at least, than in a simple syllable, where it would have wholly to vanish; comp. *הִינִי* with *הִינִי*, from *הִינִי*, § 212 sq.

- § 87. 2. The tone not only protects behind it many a vowel that would otherwise disappear, § 23, but especially so before it: so that one may speak of an *after-tone* or of after-sounding vowels, and still more of a *pretone*. The most regular pretone is *ā* inasmuch as it is the primary vowel, an *ē* having its origin in the stem-form is more rare; before short words, and elsewhere in some forms of words suited for a greater extension of

the sound, a consonant having no proper and definite vowel not infrequently assumes  $\bar{a}$  as pretone, as לָכֶם (*vobis*), § 265, comp. § 243.

The pretone is found 1) in connexion with a single consonant standing before the tone in the formation of stems: כָּתַב, כָּתוּב, יָקוּם, קָלֵךְ, יִקַּל, יִלְכֵךְ, but is wanting in the noun-forms with a stem-long vowel before the last radicle, as נָבֹל, acc. § 153;  $\bar{a}$  remains as pretone before the added syllables of the persons or of suffixes, but more rarely  $\bar{z}$ : בָּנִים, קָחֵנִי, שְׂמוֹת, on the other hand, שְׁמִי, וְנִים; 2) when in the formation of stems two consonants without an unchangeable vowel precede the tone syllable, the pretone occurs if a vowel has its proper place in the formation of the stem under the second consonant, the first consonant, however, having no vowel at all, or at most none that could remain before the stronger tone syllable: שְׁמַעְנִי, כָּתַבְתָּ, יִרְאוּ, § 250; elsewhere only in single favourable cases, as in the form of the plural of such short words as מְלָכִים, § 186. 2. — 3) If another stable syllable precedes the consonant which can become the seat of the pretone, the pretone is found more constantly only in the form יִכְתֹּב, § 140, and often if the tone syllable is a compound one, or (which is about the same) the penultima, therefore having much greater extension: יִקְרְאוּנִי, יִמְדְּרוּ; elsewhere there remains only an  $\bar{a}$  or a somewhat longer  $\bar{z}$ , § 188. The  $\bar{a}$  as pretone in יִבְעִין, § 194, and the similar form יַעֲרֹת, § 189. 2, has a special cause. A mere tone-long  $\bar{o}$  but seldom remains: יִקְעֲרוּ, Ruth 2. 9.

If a new accented syllable arises at the end of a word, § 88. all the vowels which according to what has been said above depend upon the tone or the pretone regularly sink to the lowest measure, that is, to the most penurious, or absolutely necessary use of vowels, § 23. What was pretone disappears wholly: יִקְמֹן, the plural of יָקוּם, אִכְרִיָּה, the fem. of אִכְרִי, and this acc. § 164 from אִכְרוּ. But that vowel which remains firm in the second syllable *before* the tone, forms of itself a kind of *countertone* (comp. § 96) and appears sharper, clearer and somewhat stronger than it otherwise could, as the  $\acute{e}$  in הִהָרִים, comp. הָהָר, § 70, and many other cases show. Also a short vowel which otherwise would disappear, can remain through the countertone, as the  $\ddot{o}$  in קִדְּשִׁים *qódāshim*, § 186.

In reference to the previously accented syllable, which as § 89. is generally the case closes with a consonant, it loses its short vowel, supported by the tone, or, acc. § 33, its long one, made long merely by the tone,

1) altogether before the new accented syllables beginning with vowels (with which most begin), since the vowel lengthened by the tone must then be shortened, and a short vowel, acc. § 23, cannot stand without the tone in a simple syllable: כְּתִבָּה from כָּתַב and יִכְתֹּב from יָכַח, § 193, מִסְפָּר from מָסַפַּר, § 255, 2; otherwise the vowel long by the tone would stand as pretone, acc. § 87. If in cases where the falling away of the tone-vowel is possible, the first radicle standing alone has merely the  $\bar{a}$  of the pretone, the falling away of the pretone is likewise possible: in that case this distinction is made that the tone-vowel falls away before pronominal endings when they consist of vowels only, כְּתִבָּה, § 193, but remains as pretone if the preceding pretone falls away on account of the addition of the much stronger suffixes, כְּתִבָּה, § 251. — The stem-long vowels or those that have become unchangeable through lengthening sometimes bring their sound a stage lower at least in quality:  $\hat{o} \hat{e}$  arising from *au ai* to  $\hat{u} \hat{i}$ : נָסַחַתִּי (*I drew back*) from נָסַח, שִׁיחוּ (*his brier*) from שָׁיַח, §§ 196, 255; similarly the fully lengthened  $\hat{o}$ : צִוְּקָה from צִוּק, § 187, and  $\hat{i}$  lengthened to  $\hat{e}$ : הִקְלַחְנוּ from הִקְלַח, § 196, פָּלִיטִים from פָּלִיט, § 187. — Occasionally a short vowel pushes forward into the syllable preceding in order to establish itself there more firmly, §§ 215, 245, 251, 255; comp. § 70.

2) In connexion with the suffixes כִּי־ and כֶּם־ which begin with a Sh'va that is never quite inaudible, § 247, the original tone-vowel, in conformity with its force, just described in 1), maintains its place either still long, as a kind of pretone, before the somewhat lighter כִּי־, as כִּי־כָה, or shortened before the somewhat heavier כֶּם־, as כֶּם־כָּה. But a short vowel can also, if a vowelless consonant precedes, push forwards to this, so that the Sh'va becomes quite audible: הִפְרָכָה or הִפְרָכָה; comp. the details § 255.

3) As an accented ending beginning with a *closely* conjoined consonant הָה־, 2 per. plur. perf., following its unaccented singular הָה־, § 190, is almost the only one; as a rule only such endings of this kind are suffixed which, acc. § 85, can be unaccented. Such suffixed unaccented syllables are equal in respect of tone and general vowel-force to those final syl-

lables which, acc. § 26, close with two consonants: כִּתְּבָהּ like כִּתְּבָהּ; the tone-vowel in them is strongly contracted therefore, and reduced to its shortest measure, so that from *ā* arises *ā*, from *ē* likewise *ā*, acc. § 33, from *ō ē* merely *ō ē*, or rather for the latter *ā*, from *ū ī*, *ō* and *ē*, or rather for the latter *ā*. If the tone removes from this tone-vowel to a following syllable that must be accented, the vowel formed by the previous tone sometimes remains indeed, as כִּתְּבָהּ according to כִּתְּבָהּ, § 195, but the short vowel in other cases returns to its original form: פִּשְׁתָּם, § 196, וַיִּתְּקֵד שָׁתָם, § 234, נִחַשְׁתָּם from נִחַשְׁתָּה, § 257.

If only an unaccented vowel is affixed to the tone syllable, it displaces the helping-vowel (§ 26): נִגְבָּה, נִגְבָּה, § 216, but leaves the tone-vowel, even a short one, often unaltered: גָּחַ: גָּחַ, § 216, brings back again, however, the unchangeable vowel, which was somewhat shortened by other causes, with the destruction of the compound syllable, into its previous form: הִכְתִּיבָה: הִכְתִּיבָה, קָם: קָם, § 228.

### III. SOUNDS IN SENTENCES. PAUSE.

I. In the course and stream of a sentence each word § 91. hastens by without delay, and by the pronunciation of the first word in closer conjunction with the following the last letter of the one and the first of the other can more nearly unite.

Yet there is visible in Hebrew no further trace of the assimilation of consonants of a different sound than that - *n* sometimes changes into *m* before *m*: וַיִּשְׁלֹם מ', Is. 35. 1. — The vowels are more efficient in causing the closer connexion of two words that belong to each other: 1) each of the 6 first mutes receives aspiration through the influence of a vowel closing the preceding word, § 48. — 2) The particle מָה (*what?*) joins itself to the following word by doubling its first consonant: מַה־פִּשְׁתִּי, so that it is sometimes written as forming one word with it: מַה־פִּשְׁתִּי (*what to you?*); inversely, a word having the tone on *a* or *ē* in the penultima connects with itself a following word accented on the first syllable by reduplicating its first letter: וַיִּלְכְּנָה מִיָּם, עָלִיתָ שָׁם, יִרְאֶה־לִּי, a concate-

nation of letters which is at times still further extended: לֵךְ-נָא (*go now!*), אִמְרוּ-נָא (*arise! come forth!*). \* — 3) Before a monosyllabic word the tone changes from the last syllable of the preceding closely conjoined word to the penultima, as far as this is allowable acc. § 85: קִינָה הִיא for קִינָה רָרָה, וְנָתַן לָהּ, וְאָבְרִי רָרָה; sometimes indetermined before very weak ע: אֶהְיֶה דַעַת.

§ 92. II. At the end of a sentence, the place of the *pause*, the sound is much more firmly arrested and held back; it seeks therefore firmer standing place, and collecting itself dies away in greater repose, indeed possibly with the extension of the preceding vowel. However these tendencies of the language according to the historical formation of single words cannot show themselves in the same way in all cases:

1. The *retraction* of the sound towards the beginning of a word is possible only where the final syllable in the course of the language can become changeable and toneless either from the first or by means of waste and wear. Accordingly 1) the person-endings of verbs, consisting of vowels merely, inasmuch as they are naturally very weak endings, become in pause so toneless that the tone restores the original vowel of the second radical: כָּחֲבוּ and גָּדְלוּ for כָּחֲבוּ and גָּדְלוּ from כָּחַב and גָּדַל §§ 33, 130, 193, עָמְרִי for עָמְרִי (*stand! fem.*) from עָמַד § 226. — 2) The suffix הֵ— always becomes so toneless that the tone moving backwards extends the preceding Sh'va into a tone-vowel, § 40: לְבַשְׁךָ, שְׂמֹךְ for לְבוֹשְׁךָ, שְׂמֹךְ, comp. further § 247, sq. — 3) Triliteral final syllables which in the flow and stream of speech have transposed the vowel to the second consonant, in pause replace it in its original position; yet since the vowel belonging to the word in the flow and stream of speech also still remains behind the tone, in all cases *é* arises as the weakest vowel-sound, acc. § 40, *ō* however and sometimes *ē* where these vowels are natural to the stem: שָׁכֶם for שָׁכָם §§ 41, 146, חָצִי, חָצִי, חָצִי for חָצִי, חָצִי, חָצִי §§ 146, 224; *ā* only in אָנִי *I* for אָנִי. — 4) It is more rarely that the tone retreats to the penultima, which is a syllable in itself; וְכַחֲבֶהּ for וְכַחֲבֶהּ § 234, further in the particles אָנֹכִי *I*, אַתָּה *thou*, עַתָּה *now*, and sometimes elsewhere.

\* This has been named *Dagesh euphonicum*; better *Dagesh conjunctivum*.

But just on the contrary, the tone in pause is strengthened in the case of verbal forms that have suffered contraction in the last syllable and that close with two toneless consonants § 232, in this way that it again descends to the last consonant but one and leaves the previous vowel in possession of its tone as pretone: הוֹסֵף, וַיִּגְמַל, וַיִּלֶּךְ for הוֹסֵף, וַיִּגְמַל, וַיִּלֶּךְ.

2. The longer or stronger pronunciation of the vowels in § 93. the pause takes the following form in relation to the pronunciation without pause:

1) *á* with the tone, which was originally *a*, becomes *ā*: כָּתַבְתִּי for כָּתַבְתִּי § 119, וַיִּשָּׁן § 232;

2) *ō* admits of no further lengthening, but sometimes changes into the more open *ā*, as שָׁמַלְתָּ from שָׁמַל Is. 7. 11, comp. § 94.

3) Where, however, *ě* = *ĩ* was originally the sound, there in pause in a compound syllable *á* as an elevation of *é* (§ 33) suffices, if without pause *ē* would stand instead of the unallowed *ě*: הֶחֱזַק (he has shortened) Is. 18. 5; הָשִׁב (give back) Is. 42. 22, instead of הָשִׁב, without pause, and שִׁשַּׁר (riddle) for שִׁשַּׁר; on the contrary, *ē* is everywhere demanded in pause where the law of the predominating vowel of a word, § 108, 1, requires in the last syllable the deeper *e* after a stronger syllable, that is, after a compound syllable and the strong *ō*: כָּתַבְתִּי, כוֹתֵב, where the *á* without pause at least is not wholly unallowed, § 141. Th *é* existing from various causes in the final syllable, §§ 33, 38 maintains its place in pause: אָמַתְּ, אָמַתְּ; also the *e* before a helping-vowel, arising from *á* by a kind of resonance, very frequently remains: מָלַךְ, מָלַךְ or מָלַךְ.

It is a rare extension of the lengthened pronunciation in the pause when the vowel, acc. § 93. 1, passing to the penultima at the same time doubles the following consonant: חָתַלְתִּי, נָתַתִּי. — See other and more occasional pronunciations in pause in the treatment of the forms.

III. Sometimes a word in the course of a sentence assumes a rare § 94. but not altogether impossible pronunciation merely for the sake of better assonance with a word of similar meaning in the same sentence, as the rare שְׁמַלְתָּ Is. 7. 11, to Hades, although according to § 93. 2 allowable, is yet chosen in order to form a closer assonance with לְמַעַלְתָּ to heaven.



## ACCENTS.

## SIGNS FOR THE TONE OF WORDS AND SENTENCES.

§ 95. In order to prescribe by means of suitable signs the true artistic management and changes of the voice in the fitting and reverent public reading of the words, sentences, and verses of the bible, the Massorites have established a great system of signs, which are commonly called *accents*, and which must here be explained, if but in general.

The most common sign indicating any check of the voice whatsoever is — *Métheg*, that is *bridle*. Like all accents, it is placed *after* the vowel to define what has yet to be added to the simple sound of the vowel.

The received doctrine of the school for the correct reading of the tone, or accent, of words and sentences is briefly this:

§ 96. I. Every *single* complete *word* has, acc. § 85, its proper tone. The syllable immediately before this tone-syllable falls proportionally lower: on the contrary the syllable preceding the latter forms of itself according to the law of rhythm a second tone, or a counter-tone in reference to the chief tone, and this second tone, if the syllable in which it occurs is open, is very distinguishable, and is then most necessarily indicated by *Metheg*: אֲנֹכִי הוֹשַׁבְתֶּם, הַחֲכָם, קִרְשִׁים *godāshim* § 186, 2; also even before *Sh'va*, but the counter-tone is rarely allowable in an imperfectly compound syllable: כָּתְבוּ *kath'bú*, יִרְאוּ *jir'ú* (*they fear*) which in that way distinguishes itself from יִרְאוּ *jir'ú* (*they see*), תִּרְשָׁא, acc. § 224 (*let it bring forth!*), Gen. 1. 11. If the second syllable before the tone is compound but the third open, the latter receives the counter-tone: וְאִמְרָע in the poetic accentuation, § 98, a mere *Sh'va* can be so distinguished at the beginning of a word: מִסְבָּלִים, נִתְחַקָּה.

The same word can accordingly have several counter accents: לִישׁוּעָתְךָ.

Special reasons for the counter accents lie 1) in the vowel before a rapid or *Chatéf*-vowel, §§ 60, 65, 31, since מִחֲנָה, בְּחֵירוֹת, בְּחֵירִי (*boch<sup>o</sup>ri*) are frequently written. — 2) in

אָהִיָּה, יִהְיֶה, יִהְיֶה and similar cases acc. § 65, in order to exhibit clearly in this connexion the naturally harder vowel; — 3) in some more emphatic prefixes, as וַיַּעַן § 231, Gen. 34. 13.

II. This simple rhythmical law of risings and sinkings § 97. until the last fall and check, extends also throughout the tone of the whole sentence, but very much enlarged and elaborated, and produces that great system of stately and solemn rhythm, according to which the punctuators prescribed the reading of the Bible, even its prose, and by means of which it is sought to bring the sense of the words, in smaller or greater sentences, into agreement with the requirements of rhetorical reading, or a kind of simple singing.

Since, then, the *verse*, which contains and limits a rhythmical whole, may be of very different extent, it must be in reference to rhythm like a net, which can be either closely contracted or widely extended, as is required, but still is never without limits nor rhythmical dismemberment. The fundamental principle of the usual rhythm is *trichotomy*, of which the successive parts increase in strength and depth, and may be represented by I II III: yet so that the penultimate part is necessary as the essential concomitant of the final part, whilst the first may be dispensed with. This being presupposed, the verse

1) may extend from the end backwards through 5 *members*, which we call *a—e*: of these *a* is the end and final rest, *b* the sinking belonging to *a*, *c* the counter-rise; *d* begins a second lighter half, and is again divided by *e* as by its own, and, therefore, the lightest half. But whilst the members must succeed each other in order, we find

2) parallel with them 4 *incisions* which we signify by 1—4, of which each is a stage stronger than the corresponding member, and as an abrupt, suddenly halting member may be several times repeated together with its concomitants, excepting the last i. e., 1, which is also the end; but after the abrupt incisions the successive series must be again resumed either with the corresponding member *a b 2*, *a b c 3*, or with a member one or at most two stages behind: *a b c 2*, *a b c d 3*, also 2—3, 3—4. This system, complicated at this stage, is made still more so

3) in this way, that usually the above as the second and rhythmically weightier half of a verse is preceded by another similar but somewhat lighter half, so that the verse divides itself, whenever it is possible, into this *division* I. II; the first half may then form in time another lighter half III. Both these divisions I—III as well as the incisions 1—2 must have a preceding member as their proper sinking, whereby these foremembers take everywhere different forms in agreement with their incision or division; and hence instead of the repetition of 3*c*, 2*c*, or even 1*c*, serves as an easy transition.

But each of these members is further a substantive part of a verse having its own attendants, since only the above divisions and the incisions 1—2 must have the lesser member as their necessary sinking, and may therefore use it instead of Métheg, § 96. Hence arise, since every member may include two or more words, smaller sinkings for the words or syllables which precede the end and rest of a member and are connected with it, *accentus conjunctivi* or *ministri* in contrast to *accentus disjunctivi* or *domini*. Of these there are 5, here denoted by  $\alpha$ — $\epsilon$ , corresponding to the number and grades of the members; but their use is determined in each case differently, according as the members become at the same time incisions or also divisions, since  $\gamma$  before  $2c$  is ruled by it,  $\alpha$  remains before  $Ib$  and  $IIb$ , *vice versa*  $\beta$  appears before  $IIa$  as before  $IIIc$ , before  $3c$  at least after  $\gamma$ , and before  $4d$ . But from  $c$  onwards the entire process of rest, sinking and counter-rising may be repeated on a smaller scale: before  $d\delta$  is formed  $\delta\delta$  as somewhat stronger than  $\delta$ ; *vice versa*  $\delta$  appears as a sinking,  $\delta\delta$  as a rising before  $\gamma$  of  $Ic$  or  $2c$ . Lastly, if all these diversified combinations do not suffice,  $\beta$  may then be made use of and repeated as many times as is needful: for before  $Ia$  and  $b$  only one of these sinkings is allowable, before  $2b$  and  $IIa$   $\beta$  may be once repeated, but many times before  $c$  if it is used.

If one of two words which are to be more closely connected is a smaller one, or one of these sinkings does not well suit in that connexion, merely the conjunctive dash *Maqqef* without any pause may be used instead of an accent, as: וַיְהִי־בַּיּוֹם Gen. 1. 3. 7; on the contrary, should it be requisite for the voice to stay somewhat longer or more emphatically, merely on account of the sense, by a conjunctive accent, which is necessary from the connexion, the mark | is put after the word, called *P'seq*.

Finally, if the space for placing an accent from  $2b$  upwards is too small to allow it scope to develop fully its proper force, secondary accents are used which show this, e. g.,  $\underline{\alpha}$  for  $2b$  if this accent would not have space before it even for a *Métheg*, and, therefore, its sphere is compressed as it were into the narrowest space.

The scheme of the whole, as far as it can be clearly presented with all secondary signs and possible combinations, is: \*

One point after a sign denotes *one* possible repetition of the accent; *three* points a possible *more frequent* repetition.

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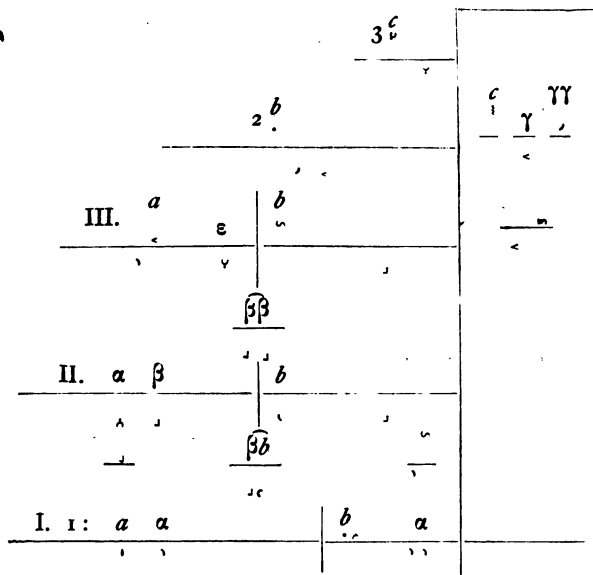
\* Comp. further as to the particulars of this and the following accentuation the *Ausführliches Lehrbuch*.

|          |                                   |                                          |                           |
|----------|-----------------------------------|------------------------------------------|---------------------------|
|          | 4                                 | $d$<br>$v$                               | $c$<br>99                 |
|          |                                   | $d$ $\delta$ $\delta\delta$<br>r   v   q | $v\delta\dots$            |
| $c$<br>3 |                                   | $\frac{e}{r}$                            | $\frac{p}{p}$<br>$v\dots$ |
| $b$<br>2 | $c$<br>$\gamma$                   |                                          |                           |
| III.     | $b$ $c$<br>$\gamma$               |                                          |                           |
| II.      | $\alpha$ $\beta$                  |                                          |                           |
| I. 1:    | $a$ $\alpha$ $b$ $a$ $c$ $\gamma$ |                                          |                           |

- I. 1 *a Sillûq* with *Sôf-Pasûq*; *a Mê-r'ka*. *b T'ifchâ*. *c T'bir*; accessory acc. *Mê-r'ka k'fûla* (double M.);  $\gamma$  *Darga*.
- II. *a Athnâch*;  $\beta$  *Mûnâch* etc., as in I. 1.
- III. *b S'golta* postpositivus (*vid.* as to the meaning of this epithet § 99): access. acc. *Shalshêleth* with P'stq. *c Zarqa* postpos.
- 2*b Zaqef*; access. acc. *Zaqef gadol*. *c Pashta* postpos. access. acc. *J'thib*, praepos.  $\gamma$  *Mahpach*.
- 3*c R'bia*. *d Géresh*; access. acc. *G'rashdîm*.  $\delta$  *Qadma*.  $\delta\delta$  *T'lisha q'tanna* (small) postpos.; access. acc. *T'l*, *g'dola* (great) praepos.
- 4*d Pazer*. *e Qarnae-fara*;  $\varepsilon$  *Jérach*.

Modern scholars have called Ia and IIa *imperatores*; IIIb, 2b and 1b *reges*; 3c, IIIc, 2c, 1c *duces*; 4d, e, T'lisha g'dola, d *comites*; and again all of these *domini*, and, on the other hand, α—ε with T'l. qt. *servi*: only the last two names originated in ancient times.

§ 98. The Psalms, the Proverbs, and Iob 3. 2—42. 6, show a different kind of accentuation, the *poetic*. It has the trichotomical plan I—II for its model, in which the penultimate part is weaker than the antepenultimate; and has not, indeed, as the prosaic, 5 members but only 3, and the same number of incisions and divisions, but beyond this is too elaborate and artistic to be briefly described. Its approximate scheme is this:



I. 1 a *Sillûq*; α *Merka*. b *R'bia* and *Géresh*; βb *Mûnach* with *Tifcha* postpos.

— *Mûnach superior*. — *Merka* with *Zarqa*.

II. α *Athnâch*; β *Mûnach*. b *Tifcha* praep. ββ *Mûnach* with *Mûnach*.

III. a *Merka* with *Mahpach*: ε (pros.) *Jérach*. b *Zarqa*.  
2b *Rbia*. c *Shalshéleth*. γ *Mahpach*.

γγ *Qadma*.

3c *Pazer*.

— *Mahpach* with *Zarqa*.

III. These accents for sentences supply at the same time § 99. the place of accents for words, § 96, inasmuch as they are written by those syllables which the latter belong to, and since Métheg is written only when no accent of a sentence can be used instead. This rule suffers, and therewith the clearness of the readers guide, an exception in the case of some of the more distant accents, which are placed, to distinguish them from others, either quite at the beginning or quite at the end of a word, without any regard to word-tone (above § 97 sq., called therefore *postpositive* and *praepositive*); but they are only few, especially in prose accentuation, and in the case of one of them, Pashta, the disadvantage is thereby avoided, that its sign, if the word-tone rests upon the third or fourth letter, is put with this also: וַיִּשְׁלַח, וַתִּגְלֵינָהּ, וַיִּנְחַל. — In poetic accentuation some of the smaller accents are promoted in this way, that a place is assigned them above the word.

As the signs of close union in pronunciation, § 91, are § 100. found with the *accentus conjunctivi*, in like manner the pausal pronunciations, § 92 sq., are allowable with the *accentus disjunctivi*, yet under the limitation, that they are only used with the longer *accentus disjunctivi*; and this pausal pronunciation has great variety according to the sense and connexion of the words of a verse; there are also strongest and less strong pausal pronunciations, see the case § 184.

Before Maqqef, § 97, the merely tone-long final vowels  $\bar{e}$  and  $\bar{o}$  are mostly shortened to  $\acute{e}$   $\acute{o}$ , inasmuch as the counter-rise through Métheg often removes to a previous syllable, even to a compound one (contrary to the common custom of orthography, § 96), but to this with this result, that through the more distinctly audible counter-tone Chatef-vowels are formed where otherwise they would be considered unnecessary: יִחַשְׁב־לִי from יִחַשֵׁב; and Métheg here generally retreats to a mere Sh'va at the beginning of the word, as שְׁמַע־נָא, Zach. 3. 8. If on the contrary the final syllable before Maqqef retains its long vowel and the counter-tone cannot recede, the final syllable also suffers Métheg: הִלְא־הָּ, בִּית־אֵל.

# SECOND PART.

## OF WORDS.

### INTRODUCTION.

#### STAGES OF ROOTS. PRONOUNS.

§101. The roots, or primitive words, of language, in reference to their origin and nature, pass through three stages. They are

1. upon the lowest stage, expressions of *feeling* merely, consisting of vowels, aspirates, and soft consonants, for the most part remaining in their unformed state: הָהּ or אָהּ, with soft reduplication אָהָהּ *ah! oh!* very rarely before a noun in an exclamation: דִּבְרֵי אֱמֶת, *o dictum!* Mic. 2. 7; with a stronger reduplication דִּבְרֵי אֱמֶת, an expression of malicious joy.

הָי the dull cry of seriousness, of threatening or of lamentation; and more definite expressions for these feelings: הָדָהּ, אָהּ and אָהָהּ with the fem. form; rarely אֵי and הֵי, also אָבִי אֵלֵי the cry of continuous pain.

§102. 2. The *demonstrative roots*, which name an object not in reference to its nature but only as pointing to it as existing, which merely presuppose it, therefore, as to its position and relation to the speaker, and may, therefore, not unfittingly be called *pronouns*, stand higher in the scale. But inasmuch as they express the conception of difference in place, they also, when used in an immaterial and tropical sense, serve to indicate the common relations of thought, becoming short, clear logical words to denote time, condition, motive and sequence, comparison and antithesis, and also confirmation and asseveration; for which purpose they undergo a long course of formation, by composition, strengthening and weakening, and other literal changes. Some are formed impersonally, as הִנֵּה *behold*,

Lat. *en*, *ecce*, but may easily become personal, i. e., denote a definite person as the one intended, as *זה* *this*, *הוא* *he* (see further § 183 sq.), and *range*, as short relative particles; used also in various ways for the further formation of idea-roots, unseen throughout the entire domain of language; many have also remained as petrified in a single form, § 110. The following is a general list of these:

1) The simplest demonstrative words primarily with *t* (*d*; *s*, *z*): § 103. *זה* *this*, only rarely becoming impersonal: *הנה* *from here* *הנה* *behold here*. This *t-d-s* is softened on the one hand to a mere breathing: *הוא* personal, *he*, *הנה* *here*, i. e., *behold!* on the other hand to *l* and the nasal sound; both conjoined in *הנה* or shorter *הן*, the usual particle for the Lat. *en*, *ecce*. *הל* (Lat. *ille*, French *le* as article), likewise compound, has become with a personal meaning the article, § 181. Particles of place and time: *הנה* *hither*, acc. § 216, *עַד הַנֶּה*, contracted *עַדְנָה* *till now*; *הלם*, *here, hither*, formed acc. § 160 but with a postfixed-*m*; the similarly formed *שם* simple *there*; *אז* *then* (Aram. *אזי* *ψ* 124. 3-5); with a stronger letter preceding *הלאה* *away there*, then *farther*, *מהלאה* *beyond*, prop. *from there*, acc. 216, 217. Other forms in particular see below.

2) A particle of this sort becomes interrogative by special § 104. emphasis, with a literal change *מי* *who?* *מה* *what?* § 182.

A subordinated particle, which means *now*,\* can also serve, when spoken in an interrogatory tone, merely to introduce a question, and is then much abbreviated; in Hebrew it is very short — *ה*, before an aspirate *הֵ*, e. g. *הֵאֵלֶךְ* (*shall I go*) according to § 59, and then, according to § 70, *הֵחָכֵם* (*an sapiens — ?*) rarely before *א* as in *הֵאֵתָם* (*vosne — ?*), once *הֵיִינֵב* (*bonumne erit?* Lev. 10. 19) with reduplication of *j* between *a* and *i*; before a consonant with Sh'va as in *הַמִּשָּׁל* § 95, or also as in *הַבְּתָנָה* § 27.

Since this interrogatory particle is conjoined with a simple demonstrative word as *הנה* *here*, we get *איה*, or shorter *אי* (*איהי* in Hosea), meaning *where*: which when referring to a following personal *זה* confers on this the power of an interrogatory adjective, — *welcher?* *ποῖος*, *qualis*, whilst *מי* *who?*

\* Sanscr. -*nu*, Lat. -*ne*.



and *מה* *what?*, as the personal pronouns *he* and *it*, are words complete in themselves and independent, i. e. substantives. With appendages in *מאין*, according to § 242, *whence?* and *אנה* (according to §§ 216, 36), or yet shorter *ן* *whither?*

The personal interrogative indicates easily, by an alteration of the tone, the idea of the indefinite *who*, *whoever*. *אנה* is at times repeated, like the Lat. *quisquis*, *אנה ואנה* (§ 32) *whither and whither*, that is, *anywhither*; *מאין* *whatever*, mostly with the negation *nothing*, but has, according to § 176, another origin.

§ 105. 3) Relative pronouns arise—(a) from simple personal demonstrative words by special changes: *אשר* (from *אשׁל* with the change of *ל* into *ר*) the common word for the relative *who*; — (b) from personal interrogatives with an altered tone (comp. Lat. *qui* together with *quis*), whence *כי* is used in many ways as a relative conjunction, in general for the Greek *ὅτι* and *ὅτε*, for the German *dass*, *da*, *denn*, for our *that*, *when*, *for*.

The idea of the relative serves specially for the formation of the further idea of *comparison*, as German *wie*, Lat. *quam* and *ut*, *ὡς*, our *as*. *כִּי* shortened to a preposition, § 221, is placed a) before the demonstrative *זה*, *כזה* (with the *a* of the pretone), *as this*, that is, *such an one*, *talis*, in the *pl.* shorter *הם כזה*, *fem.* *כזהנה*; — b) with the pronoun of the third person it has coalesced so that two much used words have thence arisen: *כה* (from *כזה*) literally *as that*, and thence *so*, referring to something present or following; reduplicated *ככה* it becomes the stronger German *also*, our *so*, also referring back to what went before; *כה* used in reference to place is *שם* *in that place*, interchanges however particularly in this meaning with *פה*, which is our *here*; thence according to § 104 interrogatively *איכה*, *איכנה*, *איך*, *איפה* *how?* and *where?* So *כן* (from *כִּי* *secundum ea*) referring to what went before, also in the second corresponding member: *כן*, *כִּי* *as* — *so*. *אכן* *so*, Is. 40. 7, and *so much*, Lat. *tantum*, compounded of this and a second demonstrative word serves for a limiting asseveration, *only*, *yet surely*, then *however*; and is mostly abbreviated in the frequent meaning *only* into *אך*.

§ 106. 4) Roots that express ideas (concept-roots) are highest in the scale, and give, according to the consciousness of the nature of the things, clear and complete expressions of the thought. Through them arises the idea and formation of an *action*, the verb as opposed to the noun, and therewith the true foundation of human speech; and externally their higher

importance and meaning is visible in this that they must always be of the extent of *three* stable sounds: see § 5.

It is only rarely that the Hebrew goes beyond this prevailing law of trilateral root-formation, — partly by a kind of subsequent continuation of root-formation, in which especially additional softer sounds are interjected, as שְׂרָבִית in the book of Esther for שֶׁבֶט, *scepter*, כֶּרְעִיפֹת pl. *branches*, Ez. 31. 5, as well as כֶּרְעִיפֹת v. 6; — partly by the amalgamation of two words, as צְרָרָע *frog* points in this distinct pronunciation to צִפּוֹר *to chirp* and רָרַע *a bog*; — partly by naturalised foreign words, as פֶּלֶשׁ, παλλαξίς, *pellex*. But even then the verb may never contain more than *four* (§ 126) and the noun not more than *five* stable letters (§ 154).

#### GENERAL LAWS OF WORD-BUILDING.

A root of any kind has a definite ring and compass of § 107. sounds, but has beyond that no more distinct make and form. Yet a root can pass through essentially three stages of formation: —

1) It divides into *verb* and *noun*, and each of these two fundamental parts of language shows itself further in its essential divisions, e. g., the verb as active or passive, then the action as existing in the past or the future; these are the *stems* immediately proceeding from the, as it were, underground root. On these stems is formed then, in as far as they exist as nouns or pronouns,

2) the distinction of *person*, in reference to greater or lesser activity, number and sex; also passing over to the verb in as far as it shows the union of the main-word, or the person, (the subject) and the predicate of the sentence. Yet a word as we find it in a sentence shows itself

3) further always in a definite relation to the sense and connexion of its own sentence, differing therefore as to *case* and *mood*, in which the course of word-building first attains completeness.

A new course of word-building can then begin by means of the composition of words, when two or more words, formed

so far as to indicate the person, collect together under the common bond of one case or mood, the subordinate being put foremost when there is inequality in the ideas: yet composition has never been developed in Hebrew beyond some few elementary cases, § 270.

For the attainment of the ends of word-building, external means indeed are chiefly used, as position of words, repetition or reduplication of whole roots or single letters in them, with different degrees of strength, coalescence of subsidiary particles expressing more general ideas with the word to be formed. But along with these external means, according to § 5, a nicer formation by means of *internal change of vowels* is very prevalent, through the rise of more important vowels and the alteration of the accent; and often both methods of formation are found together.

§ 108. Leaving out of view any prefixed conjunctions or prepositions as well as suffixes, a word forms in itself an independent and stable whole, in relation to which its vowels reciprocally affect each other. Every word, especially a dissyllabic or polysyllabic one, has accordingly a certain proportion or balance of vocalic sound, or a ruling vowel which can work upon the vowels nearest to it and determine their sound. This is seen in this, that

1) the vowel *after* a strong long vowel or a compound syllable loves to sink as much as possible, becomes therefore *ī*, or instead of *ī*, according to § 33, *עֵי* כֹּתֵב § 151, מִכְתֵּב § 160; the vowel *before* a strong long vowel sinks similarly, if it has no further power to maintain itself as *i* (*e*), to a mere Sh'va: גָּבֹל § 153, and even when it is a primarily long vowel it sinks to weaker or lower vowels: לִצֹּן with pretonic *a* for לוֹצֹן, § 163, עִירִים, אֵילִם, חִירָם for עוֹרִים, אֹלִם, חוֹרִם, § 163. Similarly *a* before *á* likes to become the sharper *ī*: מִרְבֵּץ, § 213, נִחְשֵׁב, § 140, comp. § 65.

2) In accordance with the law of resonance a ruling vowel easily determines an undetermined weaker one, and one that is similar its neighbour, as קָרָקֵר, § 154, כָּתֵב, §§ 32, 146.

3) Two syllables or words which accidentally would contain the same vowel sounds, sometimes avoid the assonance:

הַיִּטְבִּי (*thou art good*, fem. sing.) for הַיִּטְבִּי, § 139; שְׁכַלְהִי for שְׁכַלְהִי with the change of *a* in the pause for the half-passive vowel *o*, Gen. 43. 14.

A word which through wear comes short of the common number of three § 109. root-sounds, seeks gladly in any way some extension and strengthening of its sounds: comp. §§ 112, 114, 227, 258, 263, etc.

Words which have either never advanced to full *verbal* or *nominal* § 110. formation, or gradually separating from the living part of the language and remaining in a dead and stiffened form express certain subsidiary ideas, e. g., מְאֹד *very*, — these words, in other respects very unlike, are classed together under the name of *particles*. However these particles are often taken up and with new life used again with great freedom, as, for instance, מְעַט *little* (*parum*), because another word for the idea is not at hand, appears a second time in every connexion, as predicate, subject, with the article, referring to the singular or the plural (while quite subsequently a new plural is formed from it, מְעַטִּים); and as may be said בְּכֵן *with so*, i. e., with such words.

As a short name for these formations from trilateral roots, especially the stems, the verb פָּעַל *to do* has served as an example since the middle ages: accordingly the first radical is called פ, the second ע, the third ל, e. g., פִּינ, i. e., a root the first letter of which is a פ: the stems and the longer roots are named therefrom, e. g., הִפְעִיל, i. e., the strongly active verbal stem, § 122, פִּעְעִל, i. e., a stem which reduplicates the last radical, §§ 120, 121, or also a quadrilateral root, § 126. In the same way, ע"ע denotes a root the second radical of which is the same as the third, § 112.

In Hebrew the verb is not quoted as in our language by the infinitive, but in the 3<sup>rd</sup> person masc. sing. perf., as the primary person, acc. § 190, as כָּתַב *to write*. Only with the roots ע"י the infinitive *Qal* (§ 119) is generally quoted, as קָם *to stand*, because the perf. קָם makes the י inaudible.

#### THE KINDS OF ROOTS WITH REFERENCE TO THEIR SOUNDS.

In applying building to particular roots much depends § 111. upon the character of the root-sounds. To make the root described in § 106 three *stable* sounds are needed, that is, three sounds independent of the short vowels with which they must necessarily be pronounced; a long vowel however like

the *û* in *mûth* or the *â* in *galâ* is rightly equal in value to a consonant with a short vowel, counts here, therefore, for a stable sound. If now the three radical sounds consist of three strong self-maintaining consonants, as כּחכּ, לכּר, building shows itself in them in the greatest regularity and in general in the greatest clearness and completeness. But there is a very great number of roots which have not, more or less, this strength and completeness, which may on that account be called *weak* roots, and in which much peculiar to themselves is found, much also from earlier antiquity is moré firmly retained. Yet the weaknesses of such roots are in part very scattered and isolated, occurring only here and there, as ך often readily assimilates, acc. § 79, and as the gentlest aspirate מ at times becomes quite inaudible, §§ 73, 75. The effects of an aspirate in the root (§ 59 sq.) are very thorough as far as they go, but they rather concern slight changes (*Farbenwechsel*) of pronunciation, chiefly of short vowels. But, on the other hand, there are whole classes of roots which from their particular origin and nature must deviate more widely and thoroughly from the usual form:

§ 112. 1. Not a few roots have remained nearer their original state or have returned nearer to it again in this way, that they contain only two unlike consonants with a short vowel: מַד *mad*, פַּל *pal*: but because the formation of the root requires at least the *power* of three stable sounds, the reduplication of the last fundamental sound (or radical) takes place in all cases, by which means the actual root becomes *madd*, *pall*; and are hence called ע"ע. But these last two radicals seek

1) whenever it is possible to remain close together in one letter; a moveable vowel which would stand between the second and third radical is on that account put back to the first radical: כּכּ, רכּ for כּכּבּ, רכּבּ (where the *a* of the first radical of the strong formation as merely pretonic does not come into account), יכּכּ, מכּכּ for יכּכּבּ, מכּכּבּ (where a pretone by the weak formation more naturally arises). The final vowels, lengthened by the accent in the common roots, remain here before the double letter proportionally shorter, although the double letter at the end of a word, according to § 82, is in the present Hebrew not fully audible. Since however these stems are very

short and weak without affixed syllables, and accordingly strive after lengthening, hence appears — *a*) instead of the usual  $\bar{a}$  as pretone sometimes the in that case stronger  $\bar{e}$ , as in the participle  $\text{מִיָּסֵב}$  § 169, comp. §§ 238, 160; — or *b*) the doubling, inaudible in the closing consonant sometimes actually appears in the first radical if a prefix letter precedes this:  $\text{יָהֵם}$ ,  $\text{יָהֵם}$ , for  $\text{יָהֵם}$ ,  $\text{יָהֵם}$ ; — whilst *c*) also instances are not wanting in which the doubling in its power and effects is quite lost without any compensation, which however is not natural and in Hebrew but rarely occurs, §§ 160, 193, 197. On the contrary

2) the two last radicals separate wholly from one another if either an unchangeable long vowel comes in before or after the second radical:  $\text{סִיכֵיב}$ ,  $\text{סִיכֵיב}$ , or the second radical itself is doubled:  $\text{סִיכֵיב}$ : however forms of the latter kind are not favorite ones in Hebrew, and are preferably set aside for others.

3) It is but rarely that the double letter falls in other cases into two separated ones; then most easily when the contraction and the separation make no great difference in the sound, not therefore in such cases as  $\text{יָסֵב}$  for  $\text{יָסֵב}$ , but in such as  $\text{גָּלְלִי}$  together with  $\text{גָּלְלִי}$ , and even then in a really stronger formation of fuller meaning, § 138.

2. Roots in the middle of which a long vowel, chiefly  $\hat{u}$ , § 113. takes the power and place of the second radical, which also, as the above named roots, are nearer to an original condition of the roots:  $\text{קִים}$  *qûm*,  $\text{אִיר}$  *'ûr*. The root-vowel  $\hat{u}$  may indeed

1) if the language makes it necessary, change into its half-vowel  $v$  and this formation by that change become like the strong one; and this should continually happen on account of an originally long vowel which established itself before or after the second radical, or on account of the doubling of the second radical, as  $\text{עִוֵּר}$ ,  $\psi$ . 119. 61: but the language resolves on this but unwillingly and tardily, and prefers other formations. In formations these roots are treated

2) rather as roots with stable consonants surrounding them in the middle of which is a mere long vowel  $\hat{u}$ , which must fall in with the vowel sounds of the stems and suit itself to them as well as may be. When therefore a tone-long, or at least not an originally long stem-vowel has its place after the

second radical (and most of the formations are such), it then unites with the *u* in accordance with the laws of sounds, or supplants it when it is the more important and determinative; this however only on condition that it become itself as unchangeably long as the vowel *u* into the place of which it is come, § 54. Accordingly it maintains

3) in the short pretuned nouns like פִּתְּחָה, or instead according to § 32, פִּתְּחָה, most its original force and mobility, and can there temporarily become a half-vowel: שָׁוֵר, שָׁוֵרִים, like מִלְכָּה, מִלְכִּים.

The roots with middle *i* have not in Hebrew been kept very distinct from those in *u*, but the form in *u* is everywhere the prevailing one, with the exception of the short pretuned nouns which clearly arise from *i*: for roots like רִיב, שִׁים see besides § 127. Only a few roots show an original *i*, and in most cases they begin with gutturals: in these the middle vowel, according to § 118, is always hardened to a consonant: אֵיב (enemy), עָיַף (weary) very rarely as a verb אָיַב (to hate), Ez. 23, 22.

Also roots with middle *a* are wanting: this vowel would become an aspirate between two vowels, if it would maintain itself: מָהֵר, מְהֵרָה.

§ 114. Roots whose middle radical is a vowel, § 113, and those whose last radical is doubled, § 112, have, as the roots which still stand nearest to the original monosyllabic state, § 4, reciprocally great similarity in formation, and often a root of the one kind passes over entirely into the form of the other, more usually, however, ע"ע into ע"ו than the reverse. They are alike also in this respect, that in the progress of the language they gradually change into stronger stems, or reversely originally stronger roots fall together into them in this way that a more stable third radical

1) is prefixed, as the ע"ו sometimes change into פ"י יעִיף, ייטב, פִּי as imperf., with the perf. טוֹב, עָיַף, הָרָה, עָיַף, and as the ע"ע according to § 112 frequently, the ע"ו sometimes double the first radical (as if פִּי'ע were the original form): הִסִּיחַ seduce, הִלִּיץ mock, הִצִּית, § 122, from סוּחַ, לוּז, צַח; הִנִּיחַ differs at the same time in the meaning lay from הִנִּיחַ to cause to rest; or in this way that a more stable third radical

2) is affixed, which is more rare: רָבָה to grow, with רַב which remains almost alone in the perf., the adjective and the infinitive; or

3) the middle sound is hardened into a stable aspirate: מָהֵל circum-

3. Those roots which have originally a vowel either be-§ 115. fore or behind approach nearer to the strong formation than the two above-named classes. The roots with *i* and *u* as their last radical have so closely united themselves that the sound *i* prevails and radical *u* is maintained almost alone in *יָשַׁב* *to rest*, and partially in *יָנַח* *to be bowed* (also to distinguish it from *עָנָה* *to answer*). The formation is chiefly this, that

This final *ē*, having become so weak, as soon as any special cause induces a shorter pronunciation of the closing syllable of a word, readily falls away, as in the instances: יִשְׁקָה, יִשְׁתָּה, יִשְׁתָּה from יִשְׁקָה, יִשְׁתָּה, יִשְׁתָּה, according to § 224 sq., nevertheless the weaker this *ē* and with it the third radical becomes, the more frequently many formations have an *e* from the beginning instead of an other and more regular vowel; as יִשְׁקָה *imperat.* Hiph. for יִשְׁקָה, 2 K. 2. 3, 5.

2) If in the noun a vowel, naturally or indeed usually unchangeably long, comes after the second radical in the strong form, then it appears here also, and י as the third radical then separates itself, taking its further form according to the general rules, as גָּלוּי, *fem.* גָּלוּיָהּ. נָקִי, according to § 54 for נָקִי, *fem.* נָקִיָּה.

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have remained, like those in ע', nearest the original form: שָׁרוּ, פָּרָי (the last in *Pausa*), or those which leave the second radical vowelless, in which case ו always appears: הִשְׁתַּחֲוֶה, § 121.

§ 116. There are roots with soft aspirates at the end, as נָגַהּ, כָּמַה, קָרַא: however those with ה are very rare, and mostly coincide with the ל"ה, that is, ל"י; but those with א are very frequent, nevertheless these also observably change, less in the way of writing (נָסַהּ = נָשַׂא, ψ. 4. 7) them than in formation, into ל"ה, rather frequently in the instance § 115. 1, less by far in that § 115. 2, and not at all in that § 115. 3. Conversely some of ל"ה, in this unsteadfastness, change into the form and also the orthography of the ל"א, as יִקְרָא (elsewhere *imperf. Qal* from the root קָרַא to call) sometimes for יִקְרֶה from קָרַה to meet.

§ 117. The roots with a vowel as their *first* radical, which might originally begin with *i* or *u*, have for the first radical, when it begins the word, almost constantly *i* or rather *j*; on the other hand, if the first radical closes the first syllable of the word after a prefixed letter they very strongly hold fast *u*: יָלַד, נוֹלַד, § 123; only in the *imperf. Qal*, § 139, does the sound of *i* hold out on account of the similar *perfect*. The forms with a whole syllable prefixed hold a middle place, in which ו mostly appears: הִתְוַדַּע, הִתְוַדַּח, הִתְוַדַּח, § 124. — As a long vowel, which at the beginning of a word would arise from a prefix letter and the first radical, *u* and *o* has not infrequently sunk by the reduplication of the following consonant: נוֹלַד for נוֹלַד (they were born); and gradually such a reduplication of the second radical becomes so prevalent that a פ"י is treated just like a פ"נ, but rarely except with sibilants and liquids: הִצִּיעַ to spread out from יָצַע, and the late word מִדַּע (knowledge, conscience) from יָדַע.

Roots which begin with the weakest aspirate א, cause it and its vowel *a*, when this *a* comes into contact with the *a* of a prefix, often to coalesce and disappear in *o*, although the א is usually retained in writing: so יִאֲכַל, § 139, מֵאֵן, § 160.

Roots that begin with נ assimilate it in the numerous stems which after a prefix close the first radical without a vowel, very often, according to § 79, with the following consonant, as יָפַל for נָפַל, § 139, מִנְפֵּל for נָפַל, § 160.

Therefore all kinds of roots which begin with these or even with another soft sounding letter have much that is similar; and their forms also so interchange that the building of פ"ו, as one of the most easily changed and yet most frequent affects other forms. This appears in the very common verb הָלַךְ *to go*, which follows entirely the form of a פ"ו in all the forms in which its first radical becomes vowelless by a prefix, יָלַךְ, *imperf. Qal*, § 139, הִלַּךְ *Hif.*, § 122.

4. If several weak letters come together in the same root, then § 118.

1) the first and second radical are both treated as weak, if only the middle one is treated as strong, as in נָטָה, אָחָה, יָעָה.

2) ו' ו' not infrequently stand as second radicals before ו' as the last or rather before ל"ה, § 115, and in that case always remain as strong letters, subject only to the common laws to which other letters are subject: קָוָה, חָיָה; the same happens at times before gutturals: נָנַע, צָוַח, only not before the weak א: נָנֵא, בָּנֵא, whence the Hiph. הִנְנֵא, § 122.

3) Before a guttural ו' generally remains more firmly: יִנְחַל, יִנְחֹף, comp. § 139.

4) Three weak letters can meet together only if one or two are gutturals, in which case a guttural before ע"ו is treated somewhat more strongly הָיָה and חָיָה, § 65, רָאָה, § 232.

Roots whose first and second radical would be the same or very closely related are not original; in like manner a T-sound as the first is not often found before a S-sound as the second (§§ 78, 124); and נָלַר never appear in a root close together.

## THE FIRST STAGE OF WORD-BUILDING.

### STEM-BUILDING I. OF VERBS.

#### I. VERB-STEMS.

Abstract: —

|                                 |                                       |                                 |
|---------------------------------|---------------------------------------|---------------------------------|
| 1. Simple stem: בָּחַב.         |                                       |                                 |
| 2. Intensive stems:             | 3. Stems with external addition:      |                                 |
| פָּחַחַח                        |                                       |                                 |
| רָעַעַע                         |                                       |                                 |
| בָּחַב (Pi- <sup>s</sup> el).   | Causative stem:                       | Reflexive stem:                 |
|                                 | הִבְחִיב (Hif- <sup>l</sup> l).       | נִבְחַב (Nif- <sup>s</sup> al). |
| 4. Intention-stem:              | Reflexive-intensive stem:             |                                 |
| פִּוּחַב (Po- <sup>s</sup> el). | הִתְבַּחַב (Hithpa- <sup>s</sup> el). |                                 |

§ 119. I. In the *simple stem*, which springs immediately from the root, the stem-vowel moves backwards towards the end of the word, *k'ṭāb* or *katāb*, to express motion and action, that is, the *verbal* idea: on the other hand, this vowel moves forwards to the beginning of the word, *kātb* or *kéteb*, in order to express rest, that is, the *nounal* idea.\* The simple verb, therefore, has its characterising vowel after the *second* radical, after the first radical, on the contrary, the *ā* of the pre-tone: כָּתַב, *to write*, קָטַן, *to be little*.

Following the example of Jewish grammarians, the simple verbal stem is called קָל *Qal*, that is, *light*, and the rest כָּבֵד *heavy*.

§ 120. II. Of the iterative or *intensive* stems of the strong verb those distinctly audible with reduplication of the last two radicals are very rare: כָּחַרְחַר *to be ever going hither and thither* (e. g. of the beating heart): those with reduplication of the last radical, also rare, as רָעַנַן *to become green*, שָׁאֲנַן *to be resting*, express by means of this reduplication a permanent state or condition.

On the contrary, the stem with the very easy reduplication of the middle radical is very usual: it expresses an active and energetic exertion and effect, and

1) often the pure intensifying of an action, with such fine shades of meaning as our languages can scarcely with circumlocution express, as כָּתַב *to scribble, scrawl* contemptuously spoken, Is. 10. 1; צָעַק *clamitare*, רִדָּה *sectari* with רָדַף *sequi*; שָׁבַר *to shiver and shatter*, שָׁלַח *dimittere* and שָׁבַר *to break*, שָׁלַח *mittere*. מִשַּׁל *to be ever speaking proverbs*, Ez. 21. 5, and the sing. מִשַּׁל *to utter a proverb*, 17. 2. But still more frequently it expresses

2) the simple *producing* and *causing* of an action, and in that way comes gradually to correspond with the causative stem,

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\* How little accidental this is can be seen from this that this distinction of the noun holds elsewhere, in that the tone even in those cases in which it had originally an entirely different position has a strong forward tendency: כָּמַר for מָמַר, § 160, and the numerous feminine nouns in toneless *-eth*, § 173; on the contrary, in the feminine ending of the verb with the tone hasting backwards we have כָּתְבָה, § 190.

In the *Ausführliches Lehrbuch* our English words *consort*, *subject* and *consort*, *subject* are compared. Tr.

§ 122, in all its meanings and capacities, as **אָפּר** and **הָאָפּר** to *annihilate* from **אָפּר** to *perish*, but in many roots with the difference that this stem expresses rather production or causation by means of mental activity and force of will, as **יִלֵּךְ** to *help to bring forth* from **יָלַךְ** to *bring forth*, or as from **גָּדַל** to *be great*, **גָּדַל** to *make great with care* (as children, plants) or also to *magnify*, i. e., to *honour*, **הִגְדִּיל** to *make great generally*. Comp. further § 133. And in this force of a stronger active verb it serves

3) very much in deriving active verbs from nouns, as **כָּהֵן** to *officiate as priest* (**כֹּהֵן**), **שָׁלַשׁ** to *divide into three*, or in another connexion to *do on the third day* (**שְׁלִשִּׁים**). Such cases as **וָגַב** to *cut off the tail* (**וָגַב**) also belong to this class.

Of guttura's 'ע, acc. § 69, mostly with half-reduplication **רָחַם**, **רָחַם**, **רָחַם**, but also **מָאֵן**, imperf. **יִמָּאֵן**, and always with **רָ**: **רָחַם**, **קָרַב**.

Otherwise unusual intensive stems are almost invariably § 121. formed in the roots with ע"י on account of the great weakness of the second radical, and very frequently in those with ע"ע. The ע"ע avoid the reduplication of the second radical by inserting *δ* instead, which *δ* appears elsewhere although but rarely, § 125, as **פָּרַד** to *divide*, **פָּרַד**, **פָּרַד**, **פָּרַד** from **פָּרַד**; upon the model of these the ע"י form their intensive form, as **קָמַם** to *place* from **קָמַם** to *stand*, **שָׁקַק** to *cause to overflow* from **שָׁקַק** to *flow*.

At the same time the ע"ע form stems of stronger meaning by the reduplication of both of the two radicals that compose the short root: **פָּרַפַּר** to *shatter*, **גָּלְגַּל** to *roll* from **גָּל**; and in the same way the ע"י **טָלַטַל** to *hurl* from **טָל**, **וָעַע** to *agitate* from **וָעַע**. Besides, **טָאָטַט** to *sweep away*, from the short root **טָאָט**.

The ל"ה also often double ל as the last radical and treat it as strong in the place of the third radical, if the middle radical is a guttural; **נָאָה**, acc. § 75, to *be beautiful*, and purely active **טָחָה** to *shoot*, for **טָחָה**, root **טָחָה**; reflexive, acc. § 124, **הִשְׁתַּחֲוָה** to *worship*, literally to *prostrate oneself*. On the other hand they treat ל or י as second radical as always strong, so that the third radical remains weak, **הָיָה**, **הָיָה**, **הָיָה**.

Stems like **קָלַל**, § 33, **קָלַל** in the new meaning to *alter*, **קָלַל** to *curse* (properly to *put, to flight*) are but rarely formed throughout.

§ 122. III. *Stems with external addition* are the following three:

1. The *causative* stem is formed by prefixing with emphasis the active vowel *a*, in Hebrew spoken harder with the aspirate *ha-*;<sup>\*</sup> but in the *perf.* the stem, acc. § 141, is הִפְעִיל *Hif-il*, הִכְתִּיב *to cause to write*. This stem, which has the strongest active force, can

1) govern not only one, but also, if derived from an active verb, *two* (or, indeed, if the simple verb already governs two, *three*) accusatives, as הִפִּיל גּוֹרֵל *he makes the lot to fall*, i. e., casts it, from נָפַל *to fall*, הִרְאָה אֶת־עַבְדּוֹ אֶת־גְּדֻלּוֹ *he made his servant see his greatness*, וְהָרָא אֶת־כְּבוֹדְךָ הָרְאִיתָנִי גְדוֹל וְנוֹרָא *thy majesty hast thou made me see great and fearful*. In this construction with two accusatives Pi'el § 120 follows Hif-il but rarely. This stem can

2) with intention present the action entirely independently without any nearer definition, as הִמְטִיר *it rained* (undefined what) from מָטַר *rain*, הִלִּיל *to lament* from אָלַל *woe!* § 101; derived from verbal ideas, הִשְׁחִית *he acted wickedly*, הִשְׁקִיט *to keep peace*, הִשְׁרִישׁ *to send forth roots*, הִלְבִּין literally *to show a white colour, albicare*, almost the same as our *to be white*. In this usage also Pi'el can interchange with it: הִקְשָׁה and קָשָׁה *to have difficulty*, that is, *to labour, to suffer*. — Lastly, since the idea of strong exertion, effort, attempt is conceived as confined wholly to itself, from Hif-il and Pi'el arises

3) also the *inchoative* and *desiderative* stem, as צָמַח *to begin to shoot*, 2 Sam. 10. 5, הִזְקִין *senescere*, הִמְתִּיק *dulcescere*, הִאָּרִיךְ *to endure, to last*, מִעַט *decrescere*, סִמַּר *horrescere*, הִשָּׁם *stupescere*, רוּם *to wish to ascend*, Hos. 11. 7.

Of עָוִי acc. § 54. — Of עָעַקל acc. § 112, comp. § 33; a stem like הִרְנִין *to exult* with a new stronger form but very rarely appears. Of הוֹשִׁיב, הוֹלִיד acc. § 117; only הִלִּיל *to bewail*, and הִנִּיק especially have *ae*; also הִצִּיק, הִצִּיעַ acc. § 117. — Of הִפִּיל, הִגִּישׁ. — Some עָוִי have attracted the strong letter quite to the beginning הִיטִיב *to do good*, הִנִּיחַ *to leave* in distinction from הִנִּיחַ *to cause to rest*.

§ 123. 2. The *reflexive* stem is formed by prefixing *n'*, or more fully (§ 140) *hin-*, so in the *perf.* הִנִּפֵּעַל Nif-al, often answering to the

\* But very seldom softer אֶפְעִיל, Mic. 7. 15; Zeph. 2. 14, or still harder הֶפְעִיל, הֶשְׁפִּיעַל.

Greek *Middle*, as נִסְתָּר *to hide one's self*, נִסְתָּר φυλάττεσθαι, נִסְתָּר βουλεύεσθαι, נִלְחָם μάχεσθαι; often in mental states, as נִנְחָן *to sigh, groan*, ὀδύρεσθαι, נִחָם *to repent*. A reflexive action referring to several persons becomes reciprocal: נִדְבָּר *to converse*, נִדְבָּר הָעָם *the people crowd one another together*, נִנְחָה *to litigate* (one with another) from הִנְחִיָּה *to judge*. This stem can become active only with certain conceptions by means of another adaptation, as נִבָּר *vaticinari aliquid*, נִשְׁבַּע *to swear* (literally to bind one self by 7 holy things) *something*.

This stem is frequently used in a purely *passive* sense, as נִוּלָר *to be born*, נִמְשָׁח *to be anointed*.

Of נִוּלָר, נִמְשָׁח; see further § 140.

3. Prefixed *hith-*\* confers a reflexive meaning just as the § 124.  $n^2$  of Nif-al, but with this difference, that *hith-* has a stronger force than  $n^2$  and also on that account is much more rarely used in a purely passive sense. It also forms the reflexive stem, called *Hithpa'el*, only from the active intensive stem *Pi'el* and the stems corresponding to this, § 121; and often both stems exist together, as כִּסָּה *to cover*, הִתְכַּסָּה *to cover one's self*. Otherwise the stem has greater force than Nif-al, as שִׁחַן *to exalt one's self in passion or pride* together with the simple נִשָּׁח *to exalt one's self*, הִתְנַקֵּם *to thirst for revenge* together with נִקֵּם *to revenge one's self*; and naturally from the nature of some ideas, the zealous energy of the self which they express can issue in deception, as הִתְחַלָּה *to make one's self sick*, i. e., *to feign sickness*. Yet it often marks only suffering states, as הִתְקַצַּף *to be angry*, הִתְנַעַץ *to become wavering*. But inasmuch as it can refer the action also mediately (in the Dative) back upon the agent, it has the power, which the weaker Nif-al lacks, to govern an accusative, as הִתְפָּרְקוּ אֶת־הַנְּזָמִים *they tore from themselves the rings*; whilst otherwise it can govern an accusative only by a further change of the idea of the verb, as הִתְבּוֹנֵן properly *to consider by one's self*, *to consider deeply*, and then *to observe anything*, ψ. 119. 95.

The ה, acc. § 78, is always placed after a sibilant as the first radical, and its form is determined by that of the sibilant, as

\* Instead of which rarely *ah-*, as in אֶשְׁחַלֵּל, ψ. 76. 5.

הַעֲטִיר, but is sometimes, acc. § 80, assimilated with the sound of the first radical, as הַזָּכָה, הַכָּסָה.

The פִּי in Hithpael, acc. § 117, prefer the sound of ל: הַתְּלַיִךְ; a form like הַתְּלַיִךְ is of later origin.

§ 125. IV. The appearance of an unchangeable *ô* (from *â*, a lengthening of the active *a*) after the first radical, by which means a new strong active stem is formed, is in Hebrew but seldom in any other roots than those indicated in § 121. The stem appears as a secondary kind of Hif-il and Pi'el, as שָׂרַשׁ *to strike root*, סָעַר *to rage*, i. e., *to fly away*; but, becoming more independent and substantive, it assumes the meaning of a telic stem, that is, of an action whose end and aim it is to affect another, or even to determine him to reciprocity, on which account it has always an accusative of the person in government: שֹׁפֵט *to litigate with any one*, that is, *actively contend with him*, יוֹרֵעַ *to make anyone know something in order thereby to determine him to the appropriate action*, that is, *to appoint him*.

§ 126. In the extremely rare roots with 4 different consonants, the verb has the choice of its vowel before the last radical: כָּרַסְם *to eat up*, פָּרְשׁוּ *to spread abroad*. The stronger reflexive stem, § 124, הִתְכַּרְסְם is also possible with these roots. — If a longer noun becomes a verb, it is reduced to its three essential radicals, and but rarely continues in the verbal form of a greater than this regular extent: as in הִשְׁמָאל *to make left*, i. e., *to go to the left* Hif., from the quadriliteral noun שְׂמָאל, properly acc. § 73 שְׂמָאל *the left*.

§ 127. Many an increased verbal stem, whose meaning is gradually becoming simple in the feeling of the language, begins also in its form to fall back into the simple verbal stem; especially in the participle § 170, and then also in a tense or mood. This is specially worthy of notice

1) in the Hif. of many roots whose middle radical is a vowel, in which the first syllable easily falls quite away and Qal arises: from הָבִין, *to understand*, perf. בִּינְוּהִי and indeed בְּנִהִי, acc. § 196, imperf. בִּין, inf. הָבִין and בִּין, from הָשִׁים, *to lay*, perf. always שָׁם, inf. שִׁים.

2) elsewhere in many isolated instances, as יוֹכַל imperf. Hof-al, properly to be put in power, but because it means simply *to be able*, the perf. returns to an intransitive Qal יָכַל; הוֹסִיף a Hif-il *to add* is often shortened into Qal יָסַף; גָּהַךְ *to pour itself forth*, נָכַסךְ *to long for* in the perf. retain the Nif-al form, but in the imperf. change into the intransitive Qal, יָתַךְ, יָכַסךְ.

On the contrary, an externally increased verbal stem, inasmuch as its original meaning and derivation is forgotten in the language, can gradually come to be treated like a simple stem, so that the addition passes as a part of the root. So הָחַל *to deceive*, properly Hif-il from חָל, passive הוּחַל, imperf. יְהַחַל or יִהְיֶה, acc. § 112, pl. יְהַחֲלוּ or יִתְחַלּוּ.

## 2. VERBAL STEMS AS ACTIVE AND PASSIVE OR HALF-PASSIVE.

In the passive the person of the sentence (the subject) is § 128. placed in the position of the object of an action affecting it: the agent is therefore generally quite left out of sight, and in fact in Hebrew the passive is usually found only when the agent cannot or should not be named, as הָרַחֵם הָאֵשׁ *slain is the man*, and with a neuter reference הִנֵּה *it is announced*. The agent is but rarely added mediately by a preposition, § 217; in Hebrew the active construction is everywhere preferred when the agent is to be distinctly named (so that on account of this preference a construction, which was begun in the mind as passive, can suddenly take a new form, as: *I was* — by day consumed me heat and cold by night, i. e., by day by heat and by night by cold consumed, Gen. 31. 40), or where a simple active verb is sufficient to express the idea, although less distinctly, as by conceptions of motion: the gold *came back* שָׁב, i. e., was returned, the offering *ascended*, עָלָה the altar, i. e., was laid upon.

In order to distinguish the passive conception from the § 129. active the following internal vowel change is properly sufficient, that the thick and depressed sound *u* presents the action as confined to the person and cleaving to him, whilst *a*, partly as the primary sound (as in רָעַן § 121) and partly as a clearer, ringing and more forcible sound, presents it on the contrary as coming forth from the person, energetic and active.

Yet an idea midway between that of a strictly active or passive action is conceivable, the idea of a state merely into which something is come without our being able to name or point to the agent, as מָלֵא *to be full*, צָמָא *to thirst*; therewith connected is, first, the idea of an action half determined by mental suffering and in so far not voluntary, as אָהַב *to love* and שָׂנֵא *to hate* are the names of actions which at the same time flow from certain mental states and passions which rule the man; secondly, the idea of a readiness for an action as flowing from a gust and liking, as יָקַץ *aucupari*, רָב *jaculari*. This fine distinction of *half-passive* or so called intransitive ideas, which modern languages greatly obliterate, shows itself in the Semitic consistently by a



sort of weakening of the passive vowel change, as is explained below, § 130.

§ 130. I. In the simple verbal stem the Hebrew has not formed the full expression and meaning of the passive.\* On the contrary, the half-passive, as well as the active, form is frequently found in this stem; and the former in this stem only, because of the derived verbal stems each one from its origin is decidedly inclined to the expression of the active or its opposite, whilst the simple stem is by nature the most indefinite. Since the active, § 119, retains *a* after the 2<sup>nd</sup> radical, the half-passive distinguishes itself by *o* under that letter (acc. § 33) as קָטַן *to be small*, יָנַח *to fear*, or much more frequently by the weaker *ē* (properly *i* weakened from *u* conf. § 29) instead of which, however, acc. § 33, *ā* is very often found\*\*, as זָקַן *to be old*, טָהַר *to be pure*, נָבַל *to wither*, קָדַשׁ *to be holy*, לָבַשׁ *to clothe*, or rather *to be clothed*, שָׂמַח *to rejoice*, שָׁמַע *in pause* שָׁמַע *to hear*, properly *to be attentive*; e. g., וְשָׁבַע זָקַן *he was old and satisfied with days*, 1 Chron. 23. 1. — Both forms and meanings are but rarely found in the same simple stem, as מָלֵא *to be full*, מָלֵא *to fill*, Esth. 7. 6.

The reflexive Nif-al distinguishes itself from the intransitive Qal as a stronger expression of self-activity, as שָׁמַע *to hear*, נִשְׁמַע *to hearken*, yet in as far as it indicates merely a state it often coincides with it, especially in roots containing a double letter, as נָחַת and חָת *to be in despair* and *to despair*.

§ 131. II. The purely active stems Pi-el and Hif-il have the full distinction of the passive; and in this way, that the passive *u* instead of the *a* (or instead thereof in the perf. *i*, acc. § 141) takes up its position in the first of the two firm syllables, whilst the second syllable also changes its *e*, which became its possession acc. § 108. 1, and is in Hif-il merely by accident lengthened

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\* Because the distinguishing vowels of the passive would not be sufficiently strong and lasting; it is rightly otherwise in the noun, § 149.

\*\* *e* must only be heard 1) in pause, if *ā* remains in continuous narrative, § 94; 2) in all forms in which the 2<sup>nd</sup> radical must have a long vowel in a simple syllable, as before suffixes אָהַבָּו *he loved him*; 3) in all לֵא *acc. § 75: מָלֵא, טָמֵא, יָרָא.*

into  $i^*$ , into an  $a$ . This vowel change is made through the whole word, at least in the strong verb: פָּקַד, פָּקַד, פָּקֵד; theפָּקֵד, more rarely like הִשְׁלִיךְ, comp. § 34. Before gutt. וָרַע Pu-al, also as הוֹעֵלָה Hof-al for הָעֵלָה, acc. § 60. — But from לָהּ acc. § 142 הָנָה; הָנָה, הָנָה; and also from אֵן the very frequent הָפָה (*to smite*) הָפָה.

Hif- $\text{fl}$  of פָּו and פִּי is no longer, acc. § 117, distinguished clearly in all roots, as we find both הִוְשִׁיר and הוֹשִׁיר: in Hof-al both roots coincide, acc. § 42, as הוֹשֵׁב, הוֹשֵׁר; in such cases as הִלְרָה (*inf., the being born*) the  $\hat{u}$  is shortened according to § 117.

From ע"ו Hif- $\text{fl}$  הָקִים acc. § 113; in Hof-al the  $u$  generally advances into the first syllable with so much emphasis that it has here as lengthened  $\hat{u}$  the power of a radical as well, and these roots become so far like the פָּו: הוֹקֵם. Similarly from ע"ע Hif- $\text{fl}$  הִסַּב, Hof-al הוֹסַב, but also הִשָּׁר with reduplication of the first radical, and the reduplication of the second before affixes is always audible.

The stems קוֹמַם, § 121, and similar ones which have already in the active an  $\hat{o}$  in the first syllable, leave this unaltered in the passive (since  $\hat{u}$ , acc. § 35, can interchange with  $\hat{o}$ ) and accordingly can be distinguish only by the  $a$  of the last syllable: קוֹמַם, חוֹלַל. Similarly הוֹרַע Hof-al from יָרַע, Lev. 4. 23. — Of stems like כָּלַל, § 121, passive כָּלַל. Of the rarer intensive stems: אָמַלַל *to be withered*, חָמַרְמַר *to be burnt intensely*, and the remarkable new form יָפִיפִית (*thou art beautifully formed*),  $\psi$ . 45. 3. From a quadriliteral root שָׂפַשְׁפַּשׁ, § 31.

Hithpa-el with the corresponding stems § 124 properly knows as § 132. little as Nif-al of any such distinction, and not infrequently retains in the last syllable the indifferent  $a$ : הִתְחַזַּק, in pause הִתְחַזַּק; הִתְחַזַּק. Nevertheless when it is used in a purely passive sense, it sometimes assumes  $u$  in the first syllable and then loses the reduplication, as הִתְחַזַּק *to be mustered*, or the  $u$  appears (as in Pu-al) both in this stem and in Nif-al after the first radical: מְנוּאָץ *part. for מְנוּאָץ despised*, נִגְמַל *to be defiled*. In נִשְׁתַּחֲוֶה *to be comparable*, Prov. 27. 15, the  $n'$  of Nif-al as a frequent passive sign has connected itself with Hithpael, as often in modern Hebrew.

### III. If an active verb, therefore acc. § 122 especially Hif- $\text{fl}$ , § 133.

\* However the shorter vowel is found in the poets and later writers through Aramaic influence, in the poets however generally only in such cases as יָמַטַר *he causes it to rain*,  $\psi$ . 11. 6, יָאָטַם *he stops up*, 58. 5, יָחַזְקַת *he holds fast*, Job. 13. 9, which can be explained by § 233.

subordinates to itself two objects, then by the passive the first object is made necessarily the principal word, person, or subject of the sentence, but the second can remain, as *הָרָאָה אֶת־הַתְּמוּנָה* *he is made to see the pattern*; *לִי הֵנָּחֵלְתִּי* *I have been made to inherit to me sorrowful months*, Job 7. 3, comp. Is. 5. 8.

On the other hand, Nif-al, if also very often used as a simple passive, allows readily a new reflexive turn to arise from the passive idea, as *נִוָּסַר* *to be warned*, but also *to take warning*, *נִרְאָה* *to make one's self seen, to appear*, *נִבְצָא* *to let one's self be found*, e. g. *לְכָל* i. e. acc. § 295 *of all*, Is. 65. 1.

### 3. THE VERBAL STEMS WITH THE DISTINCTION OF TENSES.

#### *The meaning of the tenses.*

§ 134. Since the verb indicates acts and effects, and these are scarcely conceivable without the idea of time, the distinguishing of tenses belongs to the earliest formation of the verb. The simplest distinction of time is this, that the action is primarily conceived in reference to an experience and recognition of it, but then immediately in direct opposition thereto, consequently either as already *finished* and so *before* one, or as *unfinished*, therefore as *becoming* and *coming*: that is *Perfectum* and *Imperfectum*, these names not being understood in the narrow sense of the Latin grammars. The Hebrew has remained essentially at the primitive stage of this most simple distinction; it is only in a more limited extent that the participle as defining the time is added to these two everywhere prevailing and fundamental distinctions, § 168.

The ideas of the finished and the unfinished, or coming, action, sharply distinguished from the point of time of the speaker, lead to those of the purely *past* and *future*, as *לֹא הָיָה וְלֹא יִהְיֶה* *it has not been and will not be*. But since these ideas can be used relatively according to the power and freedom of the imagination, and in such a way that the speaker, in whichever of the three divisions of time (past, present, future) he may conceive to himself an action, can present it either as finished or becoming and coming, — by this means a very complex

and various application of the two ways of expressing time which the language has at command is obtained, and word-building might establish here a number of fine distinctions; but the Hebrew has but few of these, and accordingly it is essentially the connexion and sense of the whole passage that must in each case decide as to the sense of the one or the other tense-form.

### I. The *perfect* is found accordingly

§ 135.

1) in actions which the speaker presents, looking from his present, as finished and past, either generally, as *מָה עָשִׂיתָ* *what hast thou done?* or narrating, as *בְּרֵאשִׁית כִּדְרָא* *In the beginning when God created the world*. This perfect, however, when referred to some other past thing, becomes our *pluperfect*, for which the Hebrew has no more definite expression whatever, as *בֵּרַךְ אֱלֹהִים* *God blessed the works which he עָשָׂה* (at that time, as is evident) *had made*; *מִמָּרוֹת שְׁמִיעָתִי* *I had heard thee*, but *now* has mine eye seen thee, Job 42. 5; on the contrary, referred to something future, it becomes our *future perfect* (*fut. exactum*), as *וְנִרְאָה* *when he shall have appeared . . . he will* etc., acc. § 337. 3, Is. 16. 12.

2) in actions which the speaker considers as finished and before him, yet in such a way as to extend to his own present, where, therefore, modern languages would use the simple present: e. g., in composed states of mind *יָדַעְתִּי* *novi*, *זָכַרְתִּי* *memini*, *חָסִיתִי* *I trust*, *שָׁנָא* *odit*, *אָהַב* *he loves*, *קָטַנְתִּי מְדָר* *I am too small for* —, Gen. 32. 11; further of actions which are as good as past in the moment of speaking, as *אָמַרְתִּי* *I say* or *think*; also in general truths, established by experience, as *הַרְשָׁעִי* *the wicked man despises God*.

3) in actions which as a matter of fact are neither past nor present, but which the will of the speaker prefers to present as finished and certain, as in the unalterable and sure declarations of God's will *אֶתְּנֶה לָּךְ* *I give to thee*, or in contracts, or in the restful and confident expression of the securest hope, when we use the present for the future, ψ. 20. 7; 31. 6; 116. 16; θρ. 3. 56—61; 4. 22; Is. 26. 15. And therefore frequently in conditional sentences for our *fut. exact.* § 355.

§ 136. II. The *imperfect* divides itself into three divisions that lie far apart:

1. An unfinished action is in the most direct antithesis to the past a *coming*, a *future* action. Hence our *future tense*. In this meaning also the imperfect admits of a great number of different divisions and applications:

1) In quite simple sentences it signifies the simple future, but in narrative style the *then* future according to the relations described, as *the son who should reign* (regnaturus erat) died, 2 K. 3. 27, and the dependent future also, *Did we know* כִּי יֵאמַר *that he would say* (dicturus esset)?

2) It is found in doubtful questions: הֲאֵלֶּךְ shall I go? also in rejecting questions, הֲלֹא אֶפְעֵל shall I not do it? and this usage is also possible if the thing meant thereby is in fact past, as הֲיָמוּתָ should — Abner die? or, since he is really dead, should he have died? moriendumne ei erat? 2 Sam. 3. 33; ψ. 137. 4; Gen. 43. 7. Or in merely concessive sentences, followed by an adversative sentence, if an adversative sense has not been already expressed in the previous sentence, as *of all trees shalt* or *mayst thou eat, but not sq.*, Gen. 2. 16; Job 21. 3; similarly in sentences of general possibility, as *creatures* יִרְכְּאוּם *that one will or may, can crush*, Latin *conterenda*. Or, lastly, strongly denying with the nature of a strict prohibition, as *thou wilt*, i. e., *shalt not eat!* or with the thought of impossibility, as *thou hast done what* לֹא יַעֲשֶׂה *should or ought not to be done*, Latin *haud facienda*.

3) It can present that which is to come to pass as the intention of the agent both in dependent sentences and in narration, as *he commanded* כִּי יָשִׁבוּ *that they should return, ut redirent*.

The transformation of the imperfect by shortening and then again by lengthening it in order to express absolutely the intending and demanding of an act, § 223—228, is connected with this usage.

2. An unfinished action, as one that *is coming to be* from the point of time of the speaker, can be conceived as extending into the present, near but not yet past: in that case we use the *present*, and here the imperfect often coincides, according

to a somewhat different conception, with the perfect, § 135. 2, as for the question מֵאַתָּה מֵאַתָּה *whence comest thou?* strictly, *art thou come?* since the coming can also be conceived at the moment of the question as scarcely finished, מֵאַתָּה מֵאַתָּה also is possible.

But an unfinished action can be thought of also as one that *repeats itself* or that *lasts*, and can so far compare with the present of modern languages; the sense then is found from the whole context only; as יֵאָמַר *it is said*, that is, repeatedly; or in comparisons with common circumstances of every day life, Dent. 1. 31. This is especially important inasmuch as it can be transferred according to the context into the past, in order either to describe in subordinate sentences a state lasting during the time of the chief action (which is somewhat more unusual in Hebrew), or (which is very frequent) to represent in independent sentences manners and customs (answering to the Latin imperfect) as יַעֲשֶׂה *he did so year by year; 40 years long* אָקִיט *was I grieved* with the people. That it is the past that is spoken of must always be apparent from the whole context.

3. An unfinished action, as that which is coming to be, now forming itself, arising, can also signify: *a coming to be in the past*, which may be compared with the Greek Aorist and more especially with the German imperfect. This occurs when the imagination considers an action, that has in fact taken place and is past, as to its origin only, as to the moment of its occurrence, so pursues as it were the fact from first to last in its origin and occurrence. Accordingly it is here necessary above all things that something from the past be presented, or at least indicated, to which the discourse can further link itself: if such a support has been given, the event, as linking itself thereto and unfolding itself from that point, can then be indicated more briefly and quickly in reference to its origin and occurrence. Therefore it is natural to this imperfect to have its own shorter form, by means of which the action in reference to its origin merely is thrust suddenly into the indicated period of the past and made to depend upon it, and to have a closer connexion with some foregoing adverb of time: whence in Hebrew have sprung wholly peculiar and new forms, § 231 sq. By the poets this imperfect is used with greater freedom, but

always limited by the fundamental conditions as explained, as *wherefore from the womb*, when I was just born **לֹא אָמַתָּה** *did I not die?* Job 3. 3, 11; 4. 15; 15. 7. Further, this imperfect accords with the idea of **טָרָם** *not yet or before*.

It is different from this case and belonging rather to the second, if a past act is translated, exceptionally and purely as a lively presentation of the past, into the imperfect as corresponding to our present, whether this is done in the beginning or the course of a narration; either because the speaker thinks of the nature of the act more than of its time, Num. 23. 7, or to bring in the protasis and apodosis the events nearer together as following rapidly upon each other, **ψ**. 18. 7.

Lastly, each of the tenses can be limited in its sphere by remarks as to condition, as in the perfect: *probably* **כִּלּוּנִי** *one had killed me*, but has not done it (as appears from the perfect); in the imperfect: *then if* that be *I will rest*, but it is not yet so, therefore = *I would rest*, Job 3. 13. 16; 32. 22; **ψ**. 119. 87.

### *Their form.*

§ 137. Externally the distinction between these two tenses is most strongly marked in this way, that the personal signs are put *after* the verbal stem in forming the perfect, but *before* it in forming the imperfect, the finished action showing itself appropriately in its forward, and the unfinished in its backward, position; the third person, sing. masc. perf., however, has no ending, since the perfect always ranks as the principal tense: **כָּתַב**; the same person of the imperfect prefixes **י**, acc. § 191: **יִכְתֹּב**. — In reference to the vowels of the prefixed personal signs in the imperfect, see § 192.

But further, the more usual verbal stems make a yet nicer distinction between their two tenses by means of internal vowel change, in accordance with a fundamental tendency of word-building § 5; and the general law is this, that the imperfect as describing what is unfinished, what is not yet present, and what continues, has a liking for stronger and *longer* vowels.

§ 138. 1. In the simple stem, in which this vowel change is most felt, the following changes occur:

1) The *a* of the *active* Perf. becomes in the Imperfect the less clear and longer *ō* (for *ö* acc. § 33): **כָּתַב**, **יִכְתֹּב**. — The Imperf. of gutturals **פִּ**: **יִחַשֵׁב**, **יִחַרֵּג**, also **יִהְיֶה** § 34, **יִחַשֵׁב** acc.

§ 65; יִמָּסֵךְ, sometimes contracted יִמָּס from יִמָּסֵךְ acc. §§ 75; 18; 116; on the contrary יִחַיֶּה, יִחַיֶּה acc. § 118. Of gutt. ע': יִפְעֵל, יִמְעֵל and יִמְעֵל § 67: of gutt. ל': יִקְרָא, יִשְׁלַח acc. §§ 64, 75. — Of ע"ע: Perf. סָב, Imperf. יָסַב, rarely changing into ע"ו: יָשַׁד. — Of ע"ו: Perf., because the sound *a* must be heard, קָם *qâm* with the rejection of the ו; Imperf. in which *o* unites itself with the *u* of the root יָקוּם.

2) The *e* or *o* of the *Half-passive* Perfect is so distinctive that it is found even in ע"ו with expulsion of the ו: מָת to *die*, נָר to *escape*, טוֹב to *be good*, אֹר to *be bright*. Of ע"ע רַב *jaculari*. — In the Imperfect this *e* or *o*, just as in the case of the passive, § 131, is changed in the second syllable into *a*, before which in the first syllable the sound *i-e* is often reestablished: יִהְיֶה from יָהָה, קָטַן, more noticeable in guttural פ': יִהְיֶה, יִחַי, and even יִהְיֶה contrary to the general rule § 65 in the new meaning of *grassari* from הָלַךְ to *go*; of ע"ע יָצַר (to *be narrow*, יָצַר to *straighten*, make narrow), יָקַל, יָמַר, also יָחַם, and in ע"ו יָבוֹשׁ for יָבוֹשׁ acc. § 54 from the perf. בֹּוֹשׁ to *blush* as well as יָבֹא, יָאֹר; and even יִיטֹב from טוֹב with the whole emphasis upon the beginning.

The ע"ע often separate from each other their double sound in the Perf. with an active meaning, as גָּלַל to *roll*, trans., צָרַר to *act with hostility against*, but not in the Imperf., acc. § 112. 3.

Since in the Imperfect of the roots *beginning with a vowel* § 139. the vowel of the prefix coalesces with the first vowel of the root into one long vowel, this first syllable obtains such a preponderance that the last is spoken only with the weakest vowel, therefore with *ē* and instead of that, acc. § 33, with *á* or *ē*; in which case the distinction between the Active and Half-passive is lost. Hence

1) from פ"י acc. § 55: יָנַק, יָנַק to *suck*, יָשַׁר, יָשַׁר to *be straight*; in יָרָא, יָרָא to *fear* the Imperf. has the half-passive vowel.

2) the פ"י might originally have had at the beginning *o* from *a* (*e*, *i*, acc. § 32) - *u*: but in order to distinguish more clearly their Imperf. Qal from Imperf. Hif-il, § 141, instead of this vowel we find *ē*, which more nearly corresponds with *i*; and after this strong sound acc. §§ 41. 108 in the second syl-



lable *ē* in all cases, excepting that the gutturals have *a*: יָלַר, יָלַב, יָלַח § 117, יָרַע, יָרַח, on the other hand יָצַא acc. § 75. In pause יָרַשׁ, יָרַע, יָלַר. — In another way יָצַק is formed acc. § 117 from יָצַק *to pour*.

Some פִּי"א have retained at the beginning *ō* (= *ā*, originally *āa* §§ 37. 18), after which long vowel the second syllable has a very short vowel: יָאֲכַל, יָאֲמַר, יָאֲבַר, in pause יָאֲכַל, elsewhere *e* is only in יָאֲחֹז; from לָיָה also יָאֲכָה, יָאֲפָה, this פִּי"א is rarely left out in writing. Comp. something similar § 140.

The פִּי"א acc. § 79 generally assimilate the נֶפֶל, נִפֵּל, and retain it but rarely and in poetry, but before gutt. ע' regularly, as יִנְצֹר as well as יָצֹר, יִנְאֹף, but still יִחַח from נָחַח *to descend*. Since in the contracted stems the vowel of the first syllable becomes stronger, § 108. 1, they also show in the last syllable the commencement of the same process of lowering the vowels, as יָרַר, יָשַׁף, as well as יָרִיר, יָשִׁף; *a* is found constantly in יָנַשׁ, יָשַׁק, יָשַׁל, and even *e* constantly in the very worn and frequently recurring form יָתַן from נָתַן *to give*. Also the very frequent word לָקַח *to take* regularly assimilates its ל in this Imperf.: יִקַּח. — Such stems must not be confounded with the Imperfects of ע"ע which acc. § 112 advance the reduplication into the first radical, יָחַם, יָקַר from חָם, קָר.

§ 140. 2. The Perf. *Nif-al*, נִכְחַשׁ, from gutt. פ' נָחַשׁ only on account of the proportion of sound, § 108; 1 for נָחַשׁ; very rarely like נָחַח (acc. § 37) in the meaning *to hold oneself in* a territory, i. e., *to take possession of it*. — In the פִּי"א and פִּי"ו the form always takes 1 as its basis: נִוָּצַר, נִוָּלַר. — From נָמוֹן: ע"ו נִמְנוֹן acc. §§ 54 and 87, similarly from ע"ע נָסַב, נָמַס, with the advance of the reduplication into the first radical נִנְצַח (*to be desecrated*). The sound *o* in the last syllable with a purely passive meaning נִבְנוּ *to be robbed*, and with a change into ע"ו נִבְּנוּ *to be circumcised*, is remarkable; it is also found in נִקְטַח *to loathe* from a root which easily takes the form of a ע"ו. Instead of *a* in the last syllable there is *e*, because the force of the pronunciation tends forwards, in נָמַס Ez. 21. 12, from מָס, and נִנְקַשׁ ψ. 9. 17, from יָקַשׁ. — From פִּי"א regularly assimilation of the נ: נִנְשׂ, נִנְחַם, nevertheless נִנְעַר acc. 118. 3.

Whilst in that way the *Perf.* is expressed in the shortest manner possible, the *Imperf.* proceeds from *hin-* as originally the fuller stem-prefix § 123, contracts that and the personal sign into one, and resolves the *h* into the following consonant, but retains continually *ā* as pretone before the *e* which in the last syllable is instead of the *a* of the *Perf.* according to the rule § 108, 1: *יִפְחֹב*, from gutt. *פ'*; *יִעָיֵב*, from gutt. *ע'*; *יִלְחֹם*, from gutt. *ל'*. — From *פ"ו* or *י* must become a consonant § 54: *יִגְלֹל*, *יִחַל*. — In *ע"ו* no vowel change can take place at the end of the word: *יִפְנוּ* and the *Perf.* *נָפְנוּ*; and just as little has it force enough to affect the *ע"ע*: *יִפְסוּ*, *יִפְסוּ*, also *יִפְחוּ*; on account of gutt. *פ'*: *יִעֲזְרוּ*, *יִאֲזְרוּ*, *יִרְעוּ*; but sometimes the root extends itself into a stronger form: *יִפְחֹם* from *פֶּחַם* § 114. — In pause *יִשְׁמַע*.

3. In *Pi-el* and *Hif-il* the original *a* of the first syllable § 141. is retained in the *Imperf.*, but in the universally shorter *Perf.* it is sharpened to *i*: *יִכְתֹּב*, *יִכְתֹּב*; likewise *יִכְתֹּב*, *יִכְתֹּב* § 121 *יִכְתֹּב*. The *i* of the *Perf.* is so sharp here that it is retained in *יִשְׁעֶשַׁע*, *יִשְׁעֶשַׁע* and in *טֹמֵט* § 75, even contrary to § 65, as also after the *ה* of *Hif-il* itself;\* but *e* appears instead after the *ה* of *Hif-il* in gutt. *פ'*: *יִחַרְרוּ*, *יִחַרְרוּ*; *יִחַרְרוּ*, *יִחַרְרוּ*. From *ע"ו* *יִקִּים*, *יִקִּים*. Only the *פ"ו* and *פ"ו* have so firmly amalgamated in *Hif-il* their first radical with the primary stem-prefix *ha-* that no such vowel-change takes place: *יִיָּשִׁיב*, *יִיָּשִׁיב*; *יִלִּיל*, *יִלִּיל*.

The *e* of the second syllable of the *Perf.* *Pi-el* is so weak that in the very frequent word *דִּבֶּר* *to speak*, contrary to § 33, only *é* appears, often *á*: *דִּבֶּר*, *דִּבֶּר*, *é* on the contrary constantly only in pause, and in instances like *טֹמֵט*, acc. § 75. But the *Imperf.* has always *ē*, *á* before gutt. only when there is no pause.

The *i* to which the last vowel in *Hif-il* is lengthened, acc. § 35, is retained in both tenses alike. Yet the *ע"ע* retain the short vowel before the primarily double consonant almost wholly in the same way and with the same change as *Pi-el*: *יִסַּב* or *יִסַּב*; with the reduplication

\* For such cases as *הִגְלִיל*, in which *e*, acc. § 115. 1, thrust itself forward, are rare; and yet more rare is such a case as *הִכְלִימוּם* (*we shamed them*), 1 Sam. 25. 7, where *e* appears before *כ* only in the counter-tone § 88.

pushed forward **הָחַל, הָחֵל, הָחֵל**, in gutt. **פ'**: **יָחַל, הָחַל** (*to profane*) and this also with the usual form of the last syllable **יָחֵל**.

In the intensive stems, according to § 121, of a like meaning with or at least similar to Pi-el, as well as in the few stems with four radicals, the internal vowel-change is the same as in Pi-el; Hithpa-el also generally follows Pi-el; but the *Passiva* and those reduplicating the third radical, as **רָעַנְנָה** § 120, have no such internal vowel-change at all.

§ 142. The **לִּיָּה** lastly are of quite a peculiar and special character, inasmuch as the vowels of their final syllable do not fit in with the usual forms of the last syllable. They rather retain the *ae*, with which they originally ended, worn down to *é*, with the rejection of other distinctions, and only for the general distinction of the Perf. from the Imperf. substitute in the former *ā* for the *é* of the latter: *Qal* with no distinction of the active or the half-passive: **נָלָה, יָנָלָה**; Hif-il **הִנָּלָה, יִנָּלָה**; Hithpa-el **הִשְׁתַּנָּלָה, יִשְׁתַּנָּלָה** etc. Comp. § 115. In verbs both **לִּיָּה** and **פ'** gutt. *Qal* and Hif. often coincide: **יַעֲלָה**, comp. § 224.

The **לִּיָּה** sometimes follow this form, acc. § 116, **הִפְלָה, הִפְלָה** for **הִפְלִיָּה, הִפְלִיָּה**; in **הִפְלִיָּה**, § 138, the final *é* has been changed into *ē* as harmonizing better with *N*, acc. § 65.

## STEM-BUILDING II: OF NOUNS.

§ 143. The noun presents an idea not as in motion, impelling or impelled, but as resting, as a simple object of thought. But this can be thought of again in two ways: either the noun presents the idea wholly by itself (abstract) as the *name of a thing*, which, as an entirely self-sufficient and independent noun (as a substantive), e. g., *fall, felling*, forms the most direct opposite of the verb, — as Infinitive or *thought-word* (*Gedankenwort*) follows less independently the meaning and force of its own verbal-stem, §§ 236—240; — or it presents it also as *predicate* (concrete), accordingly as belonging to a person or thing, which predicating noun approaches the idea of the verb (which is always predicative), and this most closely as participle,

more distantly as adjective or as an independent (substantive) denomination of an *agent*.

Infinitives and participles, the more faithfully they retain § 144. their verbal force, the more they are bound to the peculiarities of their verbal-stems. A more independent noun is formed more freely, so that it can, for instance, give up as an idea becomes simpler the suffixes of the increased verbal-stems and simplify to the utmost limit, as *יִשַׁע* *help* from Hif. *הוֹשִׁיעַ* *to help*, *דִּבָּר* *a speech* from *דִּבֶּר* *to speak*, *שְׁבוּעָה* *an oath* from Nif-al *נִשְׁבַּע* *to swear*, *מִצְוָה* *a command* from *צִוָּה* Pi-el.

In general the noun as a word at rest has fewer light and § 145. liquid vowels, greater extension and breadth. This appears not only in the stem-building, but also throughout all further stages of building.

The endings for marking *gender* and *number* in as far as they serve also for defining more nearly the meaning of many stems, must be referred to here by anticipation: see further § 171 sq.

# 1. NOUNS WITH A SIMPLE STEM

pass most fully and distinctly through the three stages of internal building which are possible:

1. *The first form*: when the *essential* vowel with shortest § 146. utterance takes up its position after the *first* radical, so that the second is properly vowelless, there is produced, acc. § 119, the exact opposite of the verb, therefore the name of a thing having the force of a substantive, whether of general meaning: *קָטַל* *murder*, *חָפֵץ* *wish*, *גָּדֹל* *greatness*, or limited by the language to more definite objects: *זֶבַח* *offering*, *עֶרְבַּת* *flock*, or further sometimes becoming the name of a person: *מֶלֶךְ* *king*, *עֶבֶד* *servant*, *יָלֵד* *child*, *פַּתִּי* *youth*. In names of persons the feminine ending is not rare, as *מַלְכָּה* *queen*; further comp. § 166. — The essential vowel is changed according to § 129: so that the primary one is *á* or (acc. § 32) instead of it *é*, whilst *o* and *e* are appropriated to passive and half-passive forms, as *קֹדֶשׁ* *holiness*, a half-passive, *שִׁמְעָה* or *שִׁמְעָה* *report*, a passive, *נַעַר* *youth*, indeed, is derived from *נָעַר* *a youth*, comp. § 163.

The three original stems, therefore, are: פִּתְּחָ, פִּתְּחָ, פִּתְּחָ; but since almost everywhere an *after-sounding* vowel (§ 26) has crept in, they have facilitated their pronunciation by becoming פִּתְּחָ (acc. §§ 32, 41, in pause often פִּתְּחָ, פִּתְּחָ, פִּתְּחָ; but before suffixes with the tone they return to their original form פִּתְּחָ—instead of which, however, פִּתְּחָ is often found, acc. §§. 32, 34), פִּתְּחָ, פִּתְּחָ.

From gutt. ל'. פִּתְּחָ, but with מ, acc. § 75, פִּתְּחָ, with which a yet further shortening is possible, acc. § 75: חֲמָטָ. — In gutt. ע' forms like נָעַר סָחַר, נָעַר and נָעַר, coincide, and ע' remains only in רָחַם and לָחַם; פָּעַל (*deed*), but also אָהַל (*tent*). But since the מ, acc. § 62, attracts to itself the accented vowel and also prefers, acc. § 65, ע, פִּתְּחָ and פִּתְּחָ are not distinguishable in פִּתְּחָ, נָעַר; then, as a further change, acc. § 73, the forms רָחַם, רָחַם easily become רָחַם, רָחַם, spoken as *rēm*, *tōm*, and sometimes written רָחַם, רָחַם.

The לִיָּה have here generally retained ו and י, acc. § 115. 3, but י is more frequent than ו. These letters, acc. § 57, must in this position have the sound of pure vowels, and then the common and sharp *i* attracts to itself the tone of the word so strongly that *a* and *e* after the first radical vanish and *o* at most retains its place only as shortest *ō*: פָּרִי, חָצִי, צָרִי or צָרִי, חָלִי, but in pause פָּרִי, חָצִי, צָרִי and חָלִי. On the contrary before the more rare *u* the tone of the word retains its place: שָׁחוּ, where *a* is rightly retained at the beginning, פָּחוּ; words like רָחוּ, or further רָחוּ, רָחוּ have arisen from רָחוּ, רָחוּ, acc. § 72. Forms like חָנָה *sound*, חָנָה *end* are rare. — Many words have wholly lost the weak final radical: בֵּל the particle *not* as well as בָּלִי שֶׁר *breast*; אֵל *God*, בֶּן *son*, שֵׁם *name*, עֵץ *wood*, קֵץ *end*, רֵעַ *friend*, and the particle יֵשׁ § 209. 3.

From ע"ו and ע"י the stem with *a*: מָנוּ, but at the same time from gutt. ל'. מָנוּ, מָנוּ, with לִיָּה acc. §§ 75. 43. But from *á-u* the contraction into *ō* is very frequent: קוֹל *voice*, סוֹף *end*, שׁוֹךְ *thigh*; more rarely of *á-i* into *ae* and this further into *ē*, worn down *i*: אֵיד, רֵיק, or *ō* changed to *ae*, § 36. — 2) The stem with *o* acc. § 42: שׁוֹךְ *street*, טוֹב *goodness*, רוּחַ *wind*. The stem with *i* is probable in חִיל *trembling*, גִּיל *joy*; in reference to רִיב *contention*, שִׁיר *song*, see § 127. — With לִי also גוֹי *people*

§ 43 from the stem with *a*, רִי *fluidity* from the stem with *i*, arising from *riui* = *rii* = *rî*, אִי *island*, צִי *fem. desert*.

From ע"ע גַּל from the stem with *a*; צַר or somewhat longer צָל from the stem with *i*; בָּח, חָק. With which several that originally sprang from ע"ע, acc. § 79, must not be confounded: אִף for אֶנְף; אִישׁ *man* has its *e* yet further lengthened, acc. § 35, but *fem.* is still אִשָּׁה *woman* and *pl.* אֲנָשִׁים *men*. — From ל or י as ע"ע קו or acc. § 43 קוֹ *cord*, שִׁי *homage*, מַי *water* only in the *pl.* מַיִם § 178; אֵי yet further softened into *ê*: יְשָׁה *young* of the flock, פֶּה *mouth*, or worn down to *f*: עֵי *heap*, צִי *ship*, also פֵּי in other forms, § 213.

The essential vowel is but very rarely thrown back upon the second § 147. radical (as is constantly the case with Aramaic, which is poorer in vowels): מָנֶכֶר *man* in poetry only rarely for מְנַכֵּר, חֲתוּ *winter* acc. § 43, רָוִי *sickness*; שֵׁכָם *shoulder* in Pause שָׁכָם §§ 33, 92, דְּבַשׁ *honey* with *â* merely acc. § 86. Then it is possible that a vowel, acc. § 77, should be prefixed to the vowelless first radical: אֶצְבַּע *finger*, אֶשְׁשֵׁל *cluster*.

2. The second form: with accented essential vowel after the § 148. second radical. By this peculiarity these nouns show that they have a greater likeness to the verb and follow more closely its characteristics: they divide themselves on that account, in accordance with the main division of the verb into two tenses, into two very dissimilar classes:

1) The noun when derived from the *Perfect*, which is the § 149. sign of what is finished, experienced, becomes a *predicating* word, to express as participle or as adjective what is seen and apparent in a thing, its properties. It lengthens the essential vowel, so that it sometimes becomes unchangeable: nevertheless the first radical retains regularly its *a* as pretone as in the *perf. Qal*. Among the *five* stems that arise by distinguishing the essential vowel and its length is

a) that with *ā*, originally having an active meaning, but since the *part. act.* commonly expresses itself more definitely, § 151, this more simple stem has been left only for some few adjectives: רָשָׁע *wicked*, סָכָל *foolish*, יָשָׁר *straight*, חָדָשׁ *new*; חָלַל *pierced*, i. e., one who has *fallen* in battle, so that probably an original *ô* has become *ā*, acc. § 37. — It is to this class that

b) the large number with *o* most closely correspond, which also express lasting properties, and retain the *o* either by a constant reduplication of the third radical before affixes or by

lengthening to unchangeableness: עָגַל *pl. עֲגָלִים round*, עָרַךְ *long*, עָבַק *deep*, גָּבַהּ *high*; on the other hand, also mostly written with ו, קָדוֹשׁ *holy*, גָּדוֹל *great*; however קָטָן and also קָטָנָה fem. *small*. — On the contrary

c) those with  $\bar{e}$  express more temporary states and conditions: רָעָב *hungry*, שָׂבַע *satisfied*, אָשָׁם *guilty*; but also כָּבֵד *heavy*.

d) The stems with unchangeable  $\hat{u}$  have sometimes a pure-passive meaning: כָּתוּב *written*, and sometimes they form adjectives of a half-passive sense: עָצִים *mighty* also *numerous*, עָרוּם *cunning*, וָכוֹר *mindful*.

It is especially noteworthy here that אָחַז also can be joined with an accusative, Cant. 3. 8, like *amplexus* with *gladium*, e. g.

e) Those with  $\hat{i}$  are either derived as purely passive from these by a refinement of the  $\hat{u}$ , but generally as substantives: נָשִׂיא *prince*, properly, *exalted*, or from those with  $\bar{e}$ , merely by lengthening it: יָגַע and יָגַעַ *weary*. An agent also, with special reference to his readiness for the action, can be indicated, acc. § 129, by means of half-passive vowels: עָקֵב *insidiator*, נְבִיא *prophet*, lit. *speaker*.

Very rarely like Aramaic without the  $\bar{a}$  of the pretone: קָסִיל *fool*, אֱלֹהֶה *God*.

From עָו: a) קָם comp. § 151; b) טוֹב *good*; c) יָדָר *insolent*; d) סוֹר *gone astray, false*; e) צִיר *a messenger*.

From עָע: a) הָלָל *humble*, חַי *living*, חָה *terrified*, more rarely the vowel is lengthened before the double-letter חָה *guiltless*, מָס *despairing*, רַב *many* and רָע *evil*, with the art., acc. § 181, and with disjunctive accents often רַב *evil*, רָע. d) and e) שָׁדוּד *fatigue* acc. § 112. Further only מָח *fat* acc. c).

In the לִי the stems with  $a$   $o$  and  $e$  are not distinguishable, acc. § 115. 1: יָפָה *beautiful*, מָזָה *drained* in a passive sense; yet there is also עָנָו *wretched*, or also *lowly*. On the contrary, with the unchangeable  $\hat{u}$  and  $\hat{e}$ , acc. § 115. 2, עָשִׂי *made*, נָקִי *guiltless*. — Shortened forms as in § 146 are: 1) the primitive words for kindred and relationship אָב *father*, חָא *brother*, חָם *father-in-law*, which originally must have ended in a vowel, *aba*, *abo*, which they have also retained in some of their forms, § 211; — 2) יָד *hand*, דָּם *blood*, דָּג *fish* for דָּה, which remain so short even before suffixes. The shortening of these and similar substantives, § 146, can easily be accounted for from the nature of the noun as contrasted with the verb, § 119.

2) The noun when derived from the *Imperfect*, which § 150. describes something that is unfinished, not actually existing, but thought of merely, becomes an *abstract* noun, and is used to present the verbal idea as a mere *thought*, or *conception*. Hence from the active יִכְתֹּב and the half-passive יִנָּחֵל are derived the Infinitives כְּתוֹב, נָחֵל, comp. further § 238. But substantives also may be formed therefrom, less of active, as שִׁחַק *laughter*, that is, both laughter and an object of it, Job. 12. 4, than of half-passive ideas, and these most frequently with the feminine ending: רִשְׁעָה from רָשַׁע, acc. § 238, *unrighteousness* together with רָשַׁע, acc. § 146 *something unrighteous\**, עֲצָלָה *laziness*, אֲהָבָה *love*, עֲרֻמָּה *cunning*.

The abstract nouns become more independent and definite by lengthening the accented vowel, by which means a pretone also is created; and sometimes with a half-passive sense, as רָעָב *hunger*, אָשָׁם *guilt*, sometimes with a passive, as קָהָל *an assembling*, שָׂכָר *reward*; with the feminine ending, as נְדָרָה *voluntariness*, רוּנוֹה *superfluity*, and with a lengthened to unchangeable  $\delta$ : שְׁלוֹם *peace*, כְּבוֹד *honour*; also at times with *e* reappearing as pretone, נֶגֶר *foreign land*, i. e., *abroad*. The abstract nouns from many intensive verbal-stems also simplify themselves to these somewhat longer but yet simple stems: דִּבָּר *speech* from דִּבְּרָר, קִלְלָה *curse* from קִלְל.

From פִּי such words rather take the form of דַּעַה *knowledge*, עֲצָה *counsel*, שְׁנָה *sleep*, that is from the Infinitive § 238 peculiar to these roots.

*Third form*: a *new* and naturally *unchangeable vowel* is in § 151. sserted, having so much strength and predominance that the vowel of the other syllable is deeply lowered. In this way is formed

1) the idea of *doing*, *acting* by means of the insertion of unchangeable  $\delta$  (arising from the strongest active *a*) after the first radical, after which the second although accented syllable is deeply lowered, acc. § 108, therefore spoken with  $\bar{e}$  (instead of *i*), in itself a weak vowel the existence of which depends wholly upon the compound syllable. This is the form of the

\* "differing as ἀδίκη and ἄδικον". *Ausführliches Lehrbuch*



*active participle* of the simple stem, כֹּתֵב *writing*; sometimes it is derived as even a stronger word from half-passive verbs, as אֹהֵב *a lover*, one who loves, from אָהַב § 129, and often from nouns: סוֹפֵר *writer*, lit. one who has to do with a *book* סֵפֶר *vinedresser* from כָּרֵם *vineyard*. — The *e* remains even in gutt. לִי on account of great lowness: שׁוֹמֵעַ. — From עָע: סִבָּב acc. § 112; from גָּלָה: לִיָּה (to be led into captivity, a captive).

But from ע" the stems with a new unchangeable vowel have not been formed: aś *part. act.* the old stem כָּתַב § 149, preserved here only, remains: קָם *standing*, בָּא *coming*, rarely קוּם acc. § 37; and for forming the adjective in conjunction with these, the stem *e*: נָגַר *peregrinans*, נִגְרָא *peregrinus*.

§ 152. Some of these words, on becoming substantives, lengthen the final vowel to *ā*: חוֹתֵם *worm*, חוֹתֵם *signet*, עוֹלָם *antiquity* and *eternity*; with an influence upon the first syllable: כֹּהֵן *hammer*.

For the most distinctive sign of the *agent* serves the insertion of a new *ô* in the last syllable, before which the *ô* of the first syllable is changed to *ā*: עֹשִׂים *oppressor*, בְּרוּחַ *prover*, fem בְּרוּחָה *hypocrite*; also in the dialectically different pronunciation אֲמָן (*ommân*) *artist* together with אֲמִין. Yet this form is very rare, and rather Aramaic.

§ 153. 2) For the most decisive derivation of abstract nouns from verbal and other ideas an unchangeable *û* is inserted after the second radical, before which the vowel of the first radical becomes scarcely audible; this *û* is derived from the passive participle, and the form גְּמוּלָא answers fully to that of the Latin *retributio*, lit. the being-repaid from the passive part. *retributus*. Instead of this *û* there is at times *i* rarely *ê*, on the one hand: נְצִיב *statua*, כְּלִיא *imprisonment*, יָלָל *lamentation*, on the other hand, *ô* and from this *ê*: חֲלוּם *dream*, שְׂכּוּל *orbitas*, עֵצִים *ardor*, poetic, כָּתַב *writing*, Aramaic. The feminine ending also is often added, and not rarely with reduplication of the last radical: מְלֻכָּה *kingdom* from מָלַךְ, כְּהֻנָּה *priesthood* from כָּהֵן *priest*, גְּבוּרָה *heroism* from גִּבּוֹר *hero*, § 155; קְהֻלָּה *congregation*. The plural form is also possible, acc. § 179: זְקֻנִּים *senectus* from זָקֵן *senex*, חֲנֻטִּים *embalming* from the simple verb חָנַט.

From פִּנָּא acc. § 59, pl. אֲבוּסִים. — The ע" give the meaning by circumlocution rather, by means of the feminine form with *û* or *i*

in the first syllable: דוֹמָה *silentium*, קִיָּמָה *rising*; similarly שִׁבָּה *dwelling*, 2 Sam. 19. 33: root יִשַׁב, inf. יִשְׁכַּח § 238.

Nouns from quadriliteral roots, § 106, are never adjectives, but in all § 154. cases substantives of uncertain origin. Their pronunciation is rarely so short as in the first form: רִמְשֵׁק *soft cushion*; usually the distinctive vowel is *a e o* after the second radical, also after the first: עֶקְרָב *scorpion*, חֶרְמֶשׁ *sickle*, סֶלַעַם *locust* from an earlier סֶלַעַם, comp. § 37, otherwise גֶּלְשֵׁיט *otter*; but often the vowel in the middle of the word is lengthened, and also still more by reduplication: קֶמֶדֶר *bloom of the vine*, חֶנְמֶל *hoarfrost*, חֶלְמִישׁ *pebble*, עֶפְרִישׁ *spider*, עֶטְלָף *bat*, סֶנְפִּיר *fin*. Quinqueliteral צֶפְרָדֵּעַ, § 106.

## 2. NOUNS WITH REDUPLICATED AND AUGMENTED STEMS.

Nouns which are formed either from an augmented verbal-§ 155. stem and retaining the affix, or through independent reduplication, do not so easily pass through the many stages of the simple stem, on account of the unwieldiness of their stem. The shortest form for substantives, in which the radical last but one has no vowel, and the form for the agent, which has *ô* (*â*) after the first radical, are wholly wanting. The chief of them, therefore, are

1. Predicative words with reduplication of the second radical, which may be classed with the predicative words, § 149, and express properties and qualities, only more strongly. The stem with *a* serves not only as an adjective: רָגַז *very trembling*, רָגַז *sick*, and the ancient name of God שִׁרְיָי, lit. the *mightiest*, — but must also by virtue of the active force of the *a* form an intensification of the idea of an agent: לַחֵב, § 151, and so serves to indicate inclination as well as manner of life or custom: מְלַח *forgiving*, by inclination and habit, סֹבֵל *bearer*, טֹבַח *butcher*, דִּין *judge*, מַלְחָה *mariner*, אֶפְרָה *husbandman*; this accordingly very strong *â* sometimes changes into *ô*: גִּבּוֹר *hero*, יוֹפֵר *fault-finder*. The stem with *û* is passive: שִׁבּוּל *bereaved*, or expresses the prevailing inclination: חֲנוּן *rich in mercy*, *merciful*; but this *û* is sometimes changed into *ô*: יוֹלֵד, as an independent adjective, *born* (Ger. *geboren*), sometimes into *i*: אֶסִּיר *prisoner*, צַדִּיק *righteous*. The stem with the weaker half-passive *ê*, which is also echoed in the first syllable more strongly as *i*, marks especially states

of mental suffering: אִלֵּם *dumb*, עִוֵּר *blind*, כָּהָה *fainting*, נָאָה *proud*, מֵאֵן *averse*.

Words like אִשּׁוּר *step*, also אִשּׁוּר, אִסָּר *vow*, and before suffixes אִסָּר, both formed acc. § 153, arise in another way, and קִיחָן *tunica*, whose reduplication is intelligible from § 23 fin. and § 145.

§ 156. Abstract nouns arise from augmented verbal-stems

1) in the shortest and simplest form from the Imperf. of each stem: but these are generally Infinitives merely, § 238, 2.

2) in the strongest form with an unchangeable vowel in the final syllable, as § 153: שָׁלוּם *repaying*, often in the pl.: מִפְּרִים *atonement*, שְׁלוּחִים *dismissal*, נְחוּמִים *sympathy* from Nif-al, in fem. בִּקְרָה *search*; הַחֹק from Hif-il *casting*, almost always with *i* in the first syllable acc. § 108. 1; from stems like מָחַח § 121 therefore נִיחֹח *good-pleasure*. But *e* also occurs, especially in nouns derived from Hif-il, in the verbal-stem of which this sound is strong and prevalent, but reversely in the derived noun becomes very weak, דִּבָּר *speech*, in the fem. מִלָּה *πλήρωμα*; הַשְׁמַד *destruction*, הַפְּעַר in pause, all poetic rather. The form with *a* (from *o*) and the feminine ending is more Aramaic: הַנִּפְהָה *mortal-terror*, נִמְצָה *contempt*, acc. § 70, from Pi-el; הַנִּפְהָה *swinging*, used also as Infin. Is. 30. 28, from Hif-il, root נוּה.

3) by means of the same *u* or *o*, but pushed forward in a new way, so that in the last syllable also *a* (from *o*) is either retained or takes a lower form after the long vowel: נִימֹץ *pit*, נִינָג *wax*, סוּגָר *prison*, הוֹמִיָּה *possession*, ψ. 16. 5.

But very remarkable is it that the inserted unchangeable vowel of the abstract noun establishes often *o* in the final syllable, so that, destroying the reduplication of the middle radical, it reduplicates the third instead: נִמְפִּיפִים *adultery* in the pl. from Pi-el נִמְפִּי, and from adjectives of the stem פָּתַח, § 155, גִּבְנָן *hump* from גִּבָּן *humpy*, and even פִּקְח־קוֹחַ *clear-sight* from פִּקַּח *clearsighted*.

§ 157. 2. Predicative words (adjectives) with a reduplication of the third radical scarcely lengthen the final vowel of the corresponding verbal-stems § 120: רָעֵנָן *green*, שָׁאֵן *quiet*, אִמָּל *weak*, ψ. 6. 3; but longer with *e* preceding אִמָּל *wretched*. From them are derived abstract nouns, as פֶּארוֹר (for פֶּאֶר § 57) *glow*, חִכְלִיל *redness*, also as חִכְלִיל *λεύκωμα* and other names of colours.

With reduplication of the last two radicals: הַפְּכִפֶּה *tortuosus* in a physical פִּתְחָלָל *perplexus* in a mental sense; and to express broken, shaking sounds, playing, varying or imitating colours: חֲצִצְרָה fem. for חֲצִצְרָה

*trumpet*, אֶרְמֶדֶם reddish (röthlich). From them substantives: אֶסְפָּסָף contemptuous *colluvies populi*, חֲכָרֵי־בֵּרָה fem. many-coloured spot — A noun from a quadriliteral stem: שְׁקַעְרוּרִית depths.

3. Predicative words from wholly reduplicated stems § 121: עֶרְעֵר § 158. *stark naked*, stronger קָלֵקֵל vilissimus. The substantive is sometimes like the above strong forms: שְׂעִשְׂעִים deliciae, טִלְטִילָה hurling, but often quite short: קָרְנוֹ great might, with *á* for *e* גִּלְגֵּל wheel, עָוָעָם staggering from the sing. גָּוָעָה, root עו, with *ā* גִּלְגֵּל circle, also צִלְצֵל clinking, with *o* קָרָקֵר crown of the head, גִּלְגֵּלָה scull, comp. the pronunciation of the similar stems § 154.

Abbreviations of the sounds in the reduplications of short roots: כּוֹכֵב star for כִּכְכֵּב § 76, קִיקָלוֹן scandalous shame for קָלֵקֵל with the ending § 163; צֶפֶר circle from צִרְפָּר; שְׁרֶשֶׁת chain, fem. in addition to שְׂרָשְׁרָה.

### 3. NOUNS WITH EXTERNAL AUGMENTATION.

#### 1) By preformatives.

The nouns which are augmented by preformatives are always so far § 159. like those hitherto treated of, that they are formed immediately from verbal-stems or from simplified nouns. They originate in two ways: by far the most of them by prefixing letters from pronominal roots, which by virtue of their derivation indicate a person (*who*) of whom something is predicated, primarily, therefore, forming more definite predicative words, from which, however, (as § 163) by a change of meaning can be formed substantives also. To these the following three forms belong:

1. The form with prefixed *m'* is one of the most com- § 160. mon, and falls into two main divisions:

Primarily it allies itself with most of the participles of the augmented verbal-stems § 168, so that מִקִּים raising, literally means according to its derivation one *who raises*.

But then *m'* is employed perhaps more commonly to form what in stricter language may be called the *thing-word* (*das Dingwort*) as distinguished from the common substantive, that is, the name of a definite and often visible thing in an action. Hence this substantive denotes that *through* or *with* which something is done (the instrument), as מִפֶּתַח key from פָּתַח to open; or *where* it was done (the place of the action), as מִצִּיר lurking-place; or *that which* can be done, as מִלְקוֹחַ booty, lit. *what* is taken, מִרְמָס *what* can be trodden underfoot. It is but rarely

that it denotes as a common substantive the occurrence of an action or the action itself, and in that way it becomes gradually able to form the simple Infinitive, § 239. And even whole sentences can be brought into the thought of such a substantive: *מְשַׁלֵּחַ יָד* *that after which one stretches out his hand*, i. e. has only to seize to use as he will, Is. 11. 14, 53. 3; Zeph. 3. 18. These substantives (Dingwörter) are rarely formed with *m'* so that the augmentations of the augmented verbal stems remain: *מְכַסֶּה* *covering*, Is. 14. 11; 23. 18; *מִבְשָׁלָה* fem. *kitchen*, *מְחַעַב* *object of abhorrence*, all from *Pi-el*, and *מְחַטָּא* *besom* from the properly short reduplicated stem *טַטַּטַּט*, § 121, which only appears to be like a simple root. Usually these substantives (Dingwörter) originate from the simple stem, even if the verb is generally used in a derived stem, as *מְצַוָּה* *command* from *צוה* *to command*.

Equally rare are derivations from simple nouns, like *מְרַגְלֹת* pl. fem. *what is at one's feet* (רָגַל).

In the common form derived from the simple stem, this substantive passes through three stages, and accordingly of itself falls into three different stems: 1) the primary stem is that with accented *a*: *מְכַתֵּב*, changing into *o*: *מְבַחֵר* *selection*; *מְלַאֵךְ* *messenger*, lit. *mission*; and yet shorter *מְרַכֵּב*, Lev. 15. 9; — 2) an *a* at the beginning with the following vowel lowered forms stronger and newer stems, especially for the instrument, and then often in the feminine form: *מִנְמָרָה* *vine-knife*; *מַצֵּבָה* *statua*; *מְקוֹה* *place of assembly*, rarely like *מִזְבֵּחַ* *altar*; — 3) pure passive stems also are formed by means of *û* and the vowels into which it is changed in the last, and *a* (acc. § 131) in the first, syllable: *מְלָבוֹשׁ* *clothing* (lit. what can be put on) in addition to *לְבוֹשׁ*, *מְנַגִּינָה* fem. *subject of song*, i. e., *ridicule*, 1p. 3. 63, besides *נִגְיָנָה*, v. 14; *מְהַפֵּכָה* *destruction*, *מְלָקוֹחַ* *booty*. Besides the feminine is rare.

From *מֵאֵרֶב*, *מֵאֲרֵב* *food*, but also *מֵאֵן* *scale*, from *מָאֵן*, acc. § 37.

From *פָּו* and *פִּי* *מוֹשֵׁב*, *מִיֶּשֶׁר*, *מוֹקֵר*, *מִיֶּשֶׁר*, *מִיֶּשֶׁר* *chastisement* is stem 3; with amalgamation of the first radical, acc. § 117: *מַצֵּעַ* *camp*, *מַרְעַע* *conscience*, Ecc. 10. 20.

On the other hand, stems 1 and 2 are not distinguishable in the ע"ו מקום, Aramaic from this מְצֵר, fem. מְעָרָה *hollow*; stem 3 מְעוּף *darkness*, מְאוּם or contracted מוּם *spot*.

From ע"ע: stem 1 מְמַד for מְמַדֵּד or מְסַב for מְסַבֵּב (even more abbreviated מְמַר, מְעַר); but stem 2 with the tone forward מְמַד, מְמַן, מְעוּ, the first *a* of which is not a mere pretone but unchangeable, therefore, further מְשַׁק *course*; stem 3 מְחַם *perfection*, מְעִי *heap of ruins*.

From ל"ה and ע"ו also: מְנוּ *provision* from מְנוּחָה.

2. Prefixed *l'*, in pronunciation and formation very similar § 161. to the *m'* of the last class of substantives, nevertheless forms usually only substantives with a simple stem, having a merely abstract meaning, and generally derived from Hif-il or Hith-pael, whose prefixes are similar, or from other longer stems, and especially from weak roots: תְּרִדָּמָה *deep sleep* from נִרְדָּם Nif., תְּוִרָה *doctrine* from הוֹרָה *to teach* Hif., תְּקוּהָה *hope* from קִוָּה Piel. — From ע"ו: תְּשׁוּבָה *answer* from Hif-il, תְּקוּמָה *standing*, a favorite abstract form, which many derivatives of other weak roots follow: תְּקוּפָה *revolution* from דָּקִיף Hif., root נָקַף, תְּשׁוּעָה *deliverance* from הוֹשִׁיעַ, תְּלֵאָה *weariness* with *ā* from *ô, û*, from לָאָה. Rarely without fem. ending: תְּנֻמּוּל *reward*, and the ancient words תְּהוּם *inundation*, תְּחֵל *earth* formed after the likeness of the Imperf. § 139 fem. יִבֵּל *to bear fruit*.

It is only in a secondary meaning that this form with simple stem can denote persons also, for instance, if they are looked upon more as mere objects of an action, תְּוֹשֵׁב *sojourner* and the later Aramaic תְּלָמִיד *scholar*.

Prefixed *ʾ* has become very rare: יָרִיב *disputer*, the old proper-names § 162. יָצָחַק, יָעָקֵב, etc.; a substantive: יָקִים *existence*, acc. § 153 newly formed. The *ʾ* is, as § 191, softened from *n*: comp. the old proper-name נִפְתָּל.

In an entirely different manner from this (§ 159) can a noun be formed by a preformative: the internal building by means of reduplicating a radical § 155 can take an external direction, and leave behind a vowel merely: in this manner an adjective of more expressive predication is produced by an emphatically prefixed *a*, to which a second answers in the middle of the word, as אֲכֹר *horrible*, אֲתֹן *lasting*, אֲשֶׁמֶן *fat, healthy*, also הֲיָכָל *palace* lit. *capacious*. In Hebrew, however, words of this

form are rare. Through feminine transformation substantives arise from them, as *לַיְלָה* *night-watch* *φύλαξη* from a possible *לַיְלָה* *watchful*, poetic *אַחֲרָיִם* *announcement* from *אָרַח* Pi-el to announce.

## 2. By affirmatives.

§ 164. The affirmatives, likewise derived from pronouns, serve to derive from existing nouns new ones, without altering the old noun, and, therefore, by a purely external addition. The ending

§ 163. 1. *-ān*, *-ōn* however is still undecided between the two modes of formation — internal and external. It derives adjectives from any substantive: *קֶדְמֹן* *fore* (eastern) from *קֶדֶם* *the front* (east), *מִיְצֵון* *middle* and *רִאשֹׁן* *first*, acc. § 108, from *רִאשׁ* and *נְחֹשֶׁת* *metallic* from *fem.* *נְחָשֶׁת* *metal*, *עֲלִיוֹן* *full of windings* from *עָקְלָה* or *עֲקָלָה* (acc. §§ 149. 166) *a winding*; and forms also adjectives even from roots: *אַלְמָן* *viduus*, *עֲלִיוֹן* *highest*. — But it is also found as — *ōn* (Aram. *-ān*), properly distinguished by greater length, in order to derive on the other hand substantives from adjectives: *אַלְמָן* *widowhood* from the above *אַלְמָן*, *עֲוִירֹן* *blindness* with *a* as pretone from *עוֹר* § 155, *רָעִבֹן* *famine* from *רָעַב* *hunger*; or yet more frequently in order to derive substantives immediately from the simple stem, in which the vowels can be lengthened even in the middle of the root: *זִכְרֹון* *memorial*, with a reduplication which disappears before suffixes with the tone, §§ 187, 214, *פְּרֹוון* *leadership*, *אַבְדִּיוֹן* *destruction*, i. e., *hell*, and sometimes the passive *u* in the first syllable *שִׁלְתָּן* *table*; words like *יִתְרוֹן* *advantage*, *אַבְדָּן* or *אַבְדִּין* (yet without *Dagesh lene* § 48) *destruction*, are of later origin.

From *עוֹר* *rejoicing*, *לְצֵון* *derision* with *a* as pretone merely acc. § 108. 1. — From *הִרְיוֹן* *קִנְיִן* *לִיָּה* but also with the rejection of the third radical *הִירֹון* (in construct state) and *קָלֹון* *נָדָן*; rarely like *קִצִּין* *prince* (lit. decision, government), *וְנָן* where the second vowel is rejected.

Unusual abbreviations: *צִפְרֵן* *finger nail*, fem. *בִּשְׁנָה* *shame* from mas. *בִּשְׁן* root *בִּשַׁן*. — For *-n* there is sometimes *-m*: *עִירִים* *naked*, root *עִיר*, shortened further *עָרִים*, and also *-ēn* and *el* for *-an*: *בְּרֹון* *axe*, *בְּרִמָּל* *fruitful field*, *עֲרֵפֶל* *mist*, *אֲרָאֶל* *hearth*.

2. *-ī* derives relative adjectives from any noun whatsoever, most naturally and frequently from proper-names, inasmuch

as they admit of no internal formation: עֵבְרִי *hebrew, a Hebrew*, but also from nouns that are more unusual: רַגְלִי *pedes* from רֶגֶל *pes*, נָכְרִי *foreigner* from נָכַר = נָכַר § 150, עֵתִי *timely* from עֵת *time*, even פָּנִימִי *fore, front*, from pl. פָּנִים § 178, and from adverbs of place: תַּחְתִּי *undermost*, לְפָנַי *fore, foremost*, 1 Kings 16. 17 from *st. c.* לְפָנַי *before*, דִּי from *ae* + *i* acc. § 43. This more definite ending can be attached also to an adjective itself: אֲבִירִי *of a cruel nature (grausamartig)* from אָבִיר *cruel (grausam)* § 162, especially in feminine forms like רַחֲמֶיךָ *sympathetic*.

The *i* has often (as also in many other cases) *a* before it as its counterpoise, and instead of other usually unchangeable vowels: יְמִינִי from יָמִין *the right* (hand, etc.). Sometimes it shortens also propernames somewhat: מִדְיָנִי and מִדְיָנִי *Midianite*, יְהוּדִי *Jew* from יְהוּדָה.

Instead of -*i* the harder Aramaic -*ai*, -*ae*, *é*, is found more rarely: דְּוִרִי (name of a plant) § 189, פִּילִי *cunning*, חֲלָלָה *sorrowful*.

But neither by these endings § 163 *sq.* nor by internal building §§ 149, 155, is an adjective readily derived from every substantive without exception: on the contrary the Hebrew in this respect still retains much of its ancient simplicity, so that generally its substantives predominate by far, and from many of them, *e. g.*, כֶּסֶף *silver*, זָהָב *gold*, no such adjective as our *silvern, golden*, is formed. Or if an adjective of internal building § 149 exists, it is often nevertheless used only of men or God, as קָדוֹשׁ *holy* can never be said of things or brute creatures. See some important results therefrom §§ 209. 287.

The fem. of this last formation יָה— or יִית— forms sub- § 165. substantives or rather abstract nouns from any existing noun: פְּלִילִיָּה *sentence* from פָּלִיל *judge*, רֵאשִׁית *beginning* from ראש *head*.

But the ending ת— more frequently changes, in consequence of the force of the passive vowel *û* in forming abstract nouns, into — *ûth*, and becomes in that way the last stem for substantives, displacing the existing internally formed stems, or strengthening them. Therefore 1) from adjectives, participles or longer words of a similar sense: פְּרִיטוֹת *separation* from פָּרִית or פָּרוּת *separated*, הַרְסוֹת *destruction*, מְבַלִּיטוֹת *gladdening* from part. Hif. מְבַלֵּיג *cheerful*, מְלֶאכֶת *message* from מֵלֶאֶךָ § 160; —



2) from shorter substantives merely to strengthen them: מְלִיחָה *strength* with מֶלֶךְ, מַמְלָכָה *kingdom*, and, Aramaic fashion, in the infinitives of the augmented verbal stems. — 3) also from nouns of the simple form: מְלִיחָה *kingdom* from מֶלֶךְ, and with simplification also: גְּבוּהָה *pride* from גָּבוֹהַ *proud*, סְבִלָה *folly* from סָבַל *fool*.

From עֲוִיָּה *perversity* with *a* as pretone; but עֲוִיָּה *oracle* from the root יָעַר and immediately from its infinitive § 238 with a stable first vowel; from לִיָּה often with unchangeable *ā* (*ô*) in the first syllable after the loss of the third radical: בְּכֻחַ *weeping*, גְּלוּחַ, also דְּלִיָּה, וְיוּחַ, and also נְשֻׁכֻּחַ. — The ending -*ûth* is rarely altered to -*ôth*: חֲכָמֻת *wisdom*, poetical; shortened by the falling off of the *th*: רַבּוּ or רַבּוּא § 16 *myriad*, מִשְׁעֵי Ez. 16. 4.

The vowel-changes which these three endings cause, are on account of the similarity of the letters the same as those before the endings for gender and number § 185.

§ 166. 4. The simple feminine ending also serves very much acc. § 179 to derive abstract nouns from any stem with a personal meaning; as 1) from nouns with simple stem: גְּבִלָה *foolishness* from גָּבַל *fool*, גְּזֻלָה *robbery*, lit. *raptum* besides which occurs and shorter the mas. גְּזֻל in the same sense, בְּכֻרָה *birthright* from בָּכֹר *firstborn* (abstr.); גְּלוּלָה *captivity* from גָּלוּל one taken *captive*. — 2) from adjectives with a reduplicated second radical: חַטָּאָה *sin* from חָטָא *sinner*, עִוְרָה *blindness* from עָוַר with a change in the first vowel, by way of distinction from עִוְרָה the fem. adj., *caeca*. — 3) from passive participles: גְּסָפָה *event* from Nif-al, מְטָה *stretching out* from Hof-al, root נָטָה, מְבַלְקָה *devastation* from Pu-al; but the mas. as neuter in the same meaning is also possible: מַעְמָד *position*, מְטָה *perversity* Ez. 9. 9, רִיפָה *praise*. — Even the simplest nouns become more abstract by the addition of the feminine ending; therefore, especially in half-passive ideas: חֲכָמָה *wisdom*, עֲצָמָה and עֲצָמָה *strength*, עֲוִירָה and עֲוִירָה *help*, שְׂבִיָּה *captivity*; in the roots לִיָּה then often changing into the stronger form § 165, as בְּכִיָּה *weeping*, עֲנִיָּה *suffering* or *misery*.

*Diminutives.*

are expressed by broken, indistinct vowels *u* — *ai*, *au* and in its stead § 167, *ô*, as if the broken indistinct sound imitated and embodied the idea: however they are only rare in Hebrew. The place of the vowel is in the middle of the word in גּוֹזֵל *birdie*, לַפִּיִּל *lapillus*, צֶרֶר *granule*, before the plural ending acc. § 36 with a change into *i* (from *ê*, *ae*) as תְּכַיִּים *little sun* (a foreign ornament) from שֶׁמֶשׁ *sun* Is. 3. 18, with a difference of dialect; or at the end, as -*ûn*, or rather -*ôn* (*aun*), often preceded by *u*: יִשְׂרָאֵן *little Israel*, אֵישׁוֹן in the meaning of *apple of the eye*, *pupilla*, lit. *mannikin*, צֶרֶן in the Song of Songs *little neck*, pl. יִרְעָנִים *vegetables*, small herbs.

## 3. PARTICIPLES (AND INFINITIVES).

In the participle and the infinitive the noun is brought § 168. back again into the closest connexion with the verb, since they simply present the verb after the manner of a noun.

The participle does not present the two fundamental parts of a sentence, action and subject, in unity (as the verb does), but primarily only a subject, and yet the subject as that to which the action belongs (comp. § 160); and so far is more, or rather in one respect is more heavy than the verb. Since the idea of a subject of which something is predicated is the first idea of the participle, it gets its form from its noun, but its matter from any verbal stem. But it is like the infinitive wholly a noun in this that it has not even the slight commencement of distinction of tenses to which the verb has attained. In the use of the participle two distinctions must be observed:

1. It serves primarily, in accordance with its origin, merely for a short and comprehensive combination of a person and the finite verb: *agens* = *qui agit*, and therefore equals in sense a relative sentence, and can stand in every possible connexion: אֹהֵב *a lover*, (one who loves), רָעַם *he who flees*, or if the connexion requires it, הִירָא אֲחֲדָבֶר יִי *he who fears*

*Jahvè's word*; some words with a passive meaning, as נִרְאָה *feared*, נִחְמָד *desired*, can further have the same signification as *fearful, desirable, tremendus, desiderabilis*.

2. But the participle serves further simply to predicate that an action belongs to and remains with and in a subject: it connects itself then with the subject having entirely the meaning and government of a verb, and presents the action as *lasting*, as a state or condition, as אֲנֹכִי הֹלֵךְ *I am going*, which in some connexions can mean an action close at hand merely: *iturus sum*; or duration during another action: *they came up* וְלוֹט יֹשֵׁב *and Lot was sitting*, i. e. whilst Lot sat §§ 306, 341. Hence it takes its place with the perfect and imperfect, § 134, almost as a third temporal form; and becomes more independent whenever it expresses by means of the addition of the perf. הָיָה duration in the past (הָיָה כָּתֹב *he was writing*, scribebat), and of the imperf. יִהְיֶה duration in the future (יִהְיֶה כָּתֹב *he will be writing*, i. e., continue writing), whilst without either of these additions it denotes the simplest duration, i. e., the present. Yet these combinations and the use of the participle for the present merely, are but rare; but if הָיָה is added, it suffices for several verbs when placed before the first, 1 Kings 5. 1.

§ 169. In reference to its form the participle can

1) separate itself as a noun in the simple form from the verb by merely strengthening its vowels. So Qal: act. בּוֹחֵב, from עָוָה § 151; pass. כָּתוּב § 149, half-passive formed acc. § 149 rarely with *o*: יָגוּר *dreading*, usually with *ē*: יָרֵא *fearing*, קָרַב *approaching*, חָזַק *getting strong*, by the side of which the forms with *ō*, or *ā* remain for the adjectives קָרוֹב *near*, חָזַק *strong*; the *ē* is sometimes acc. § 15 lengthened to *i*: יָצִיא *gone forth*, נָטִיל *bearing*, (burdened), יָפִיחַ *breathing*; but יוֹסִיף *adding* is explained by § 127. — Also the part. of Nif. נִכְתָּב from the perf., from עָוָה § 151, from עָוָה § 149; from נִקַּל or נָקַל § 140; from לָיָה however, as every noun, acc. § 149, with *é*: נִגְלָה.

2) All the other verbal stems assume the external prefix מִ- § 160, which is prefixed to the stem of the imperfect (since it corresponds to the personal prefixes of the imperfect § 191),

but in such a way that the strengthening of the vowel in the last syllable of Pu. and Hof. is still observable: מִכְתָּב Pu., מִכְתָּב Hof., מִכְתָּב Pi. (also מִלֵּךְ *instructing* for מִלֵּךְ), מְחַפֵּה, Hithp.; מְחַיֵּי Hif., but from עָו and עָע and מִקֵּים and מִסָּח since in the part. עָ as a somewhat longer pretone establishes itself, § 112. In Pu. sometimes without — מִצָּל.

The treatment of the infinitive may be seen better subsequently, §§ 236—240.

Many Piel-stems which have no Qal in use simplify themselves in the § 170. participle into Qal: דִּבֵּר *speaking* from דִּבַּר, חִוָּה and קָה *waiting* from חָה and קָה; more rarely in the pass., as פָּסִי *covered* פ. 32. 1. — Similarly the part. מְעוֹלֵל *child* on becoming a substantive changes to עוֹלֵל or acc. § 152 עוֹלֵל, but that by a second abbreviation to עוֹל.

## SECOND STAGE OF WORD-BUILDING:

### FORMATION OF PERSON, GENDER AND NUMBER.

#### *First transformation of the stems.*

The lively imagination visible in the oldest language loves to con- § 171. ceive apparently lifeless objects in accordance with its own nature, *i. e.*, as living and therefore personal. But this very thing immediately gives rise to these contrary facts, that those objects that are felt as less alive, whether they exist in thought merely (*nomina abstracta, collectiva*), or are conceived of as things merely (*e. g.*, *caput, cor, hepar, jecur, pectus*, even *corpus* as contrasted with *animus, anima, pes, manus*), seem as dead: the true meaning of the *neuter*, which should rather be called the *impersonal*; whilst, on the other hand, invisible things which seem to show a specially energetic force, *e. g.*, powers of the mind, are conceived of as having life. — But again in things that are personal the *feminine* is distinguished from the masculine, which is earlier and primary; and this still further in the case of lifeless objects, so that, *e. g.*, a strong force like *storm* is *masc.*, a gentler like *air* is *fem.* — The Semitic distinguishes also the gender in the *second* person as well as in the third, even in the

verb. — Lastly, to these distinctions must be added that of number, *i. e.*, either general, or singular, or plural: and since a whole so often falls into two halves and the one is completed by the other, there is formed in the more perfect language a *dual*, answering to the idea of a *pair*, as well as the *general*, *singular*, and *plural*.

Since all these distinctions, especially that of genders, go back into the remote period of the language, and yet various subtle ideas and nice meanings have sought expression by their means, there has arisen here a great multiplicity and to some extent an undeniable intersection of forms, and the whole matter has become more difficult to understand; comp. also § 267.

§ 172. When the Semitic expresses externally such differences, it avails itself continually of endings: the one exception to this rule § 191 (137) has its special cause. It had originally a neuter, as *מה* *what?*, in addition to *מי* *who?*, § 182, proves, but in its present form has lost all feeling for a comprehensive external distinction of the neuter, and owing to the loss of this stone from the building great vacillation has been caused.

Still when the idea of a neuter is to be expressed, the *masc.* often suffices; but the *fem.*, as the weaker, expresses more definitely what is less active, *i. e.*, the *neut.* also: in the pronoun both *masc.* and *fem.* are used for the *neut.*, in the *pl.* the *fem.* is more frequent, in the *sg.* both interchangeably: *זאת* *fem. this*, *הוא* *masc. that*, *זוהי* *fem. ea*, *αὐτή*; in the adjective, on account of the greater possibility of ambiguity, the *masc.* is used as neuter only rarely and poetically, but much more frequently the *fem.* *אחת* *unum*, *גדולה* *magna*; for the Verb see Syntax § 295.

§ 173. 2. The *masc.* as the primary gender has no distinctive sign. When the *fem.* has an external distinction, *-ath* is appended as the original sign of the form: yet this *th* is very generally softened to a mere aspirate after the vowel — *ah*, written *ה*, very rarely *א* § 16; whilst *-ath*, even when it is retained often loses its weak *a* before the hard *th*. — Both endings are found in connexion with all words that receive this sign of gender, but with the following distinction:

1) The stunted vowel-ending can be used only when the word stands alone in the sentence, without any closer con-

nexion with the following word: whilst, on the contrary, when the word flows rapidly into one that follows it, immediately the original consonantal ending returns, §§ 211, 248. Since the noun requires such a suppletion by a following word far oftener than the verb, the vowel ending is on that account, far more natural and more general in the verb than in the noun.

2) When the consonantal ending is affixed to a noun, it is preferred, in accordance with the fundamental law of noun-building § 119, to append it without the tone to a preceding vowel that has the tone; but this tendency is circumscribed by the general rules of the tone § 85, according to which instances such as מְלָכָה are wholly unallowable; in a few instances only a preceding middle-syllable (§ 27) surrenders its reduplication for that end: אִשָּׁה for אִשָּׁה *woman*; but the more changeable the preceding vowel is the more easily is *th* appended, and in the substantive still more than in the adjective or participle: גִּנְזָה from הִתְנַחֵם acc. § 238 from root נָחַץ, חוֹחַם, from original *o* or *u* קִטְרָה, גִּחְזָה acc. § 35, but from original *e* or *i* also *é-e*, גִּבְרָה from גָּבַר, because גִּבְרָה can arise from this acc. § 89: but that the toneless last syllable had always the tone originally appears from the absence of the pretone: עֲצָרָה like עֲצָרָה.

3) Further, the consonantal ending *-ath*, then shortened into *-th* acc. § 45, is often appended to the stems ending in a vowel: עֲבָרְיָה or עֲבָרְיָה from עָבַר § 164.

The Massora has sometimes forms like חַיָּה ψ. 74, 19, or rather on account of the status absolutus עֲוִירָה 60. 13; also שָׁנָה ψ. 132. 4 without pretone for שָׁנָה quite Aramaic.

The *-āh* can be attached to a form that is already feminine, especially in poetry in the case of full-sounding and sonorous substantives, as יְשׁוּעָה *deliverance* in addition to יְשׁוּעָה with a toneless repetition; or it is appended also to substantives which are very near to the feminine class at least in meaning: מוֹתָה ψ. 116. 15, הַרְסָה *sun* poetic, in addition to הָרָם. The ending is already toneless in לַיְלָה *night*, for which לַיְלָה is also met with in poetry. Elsewhere also the Massora treat it as toneless.

At times *-ah* is further shortened to *-eh*, as הַפְתָּה *funeral pile*, beside הַפְתָּה, root פָּתַח = שָׂבַח *to burn*, לָנָה 3. per. fem. perf. Qal, Zach. 5. 4; and

thence the change from *ah* into *f* is not difficult and appears in very ancient pronouns, § 184. Comp. further § 176.

§ 176. Nevertheless not a few substantives, although they were felt by the language, either constantly or at least here and there, to be feminine, have always lacked any external distinction: of names of animated creatures **אִמָּה** *mother*, **פֶּלֶשׁ** *pellex*, **רֶחֶל** *ewe*, **אֶמָּה** *she-ass*; but further many names of objects conceived of merely in the imagination as animate and feminine, which may be divided into the following principal classes:

1) Names for the *earth*, men being her children, for *country, town*, **אֶרֶץ**, **הָאָרֶץ**, **עִיר**; more rarely for objects related to these.

2) Names of strong but unknown, obscure and mysterious powers: **נַפֶּשׁ** *soul*, and, following this in the second member of a poetic verse, **כְּבוֹד**, lit. *honour*, Gen. 49. 6; **רוּחַ** *wind, spirit*, with the names of particular winds and points of the compass; **אֵשׁ** *fire*, sometimes **אֹר** *light* and related names; **עָב** *cloud*. The change of **שֶׁמֶשׁ** *sun* as fem. and **יָרֵחַ** *moon* as masc. goes still farther into ancient mythology.

3) Names of many objects which serve man (as the wife the husband) with or in which he moves as master: of members of the body, especially those which most frequently serve as instruments: **יָד** and **כַּף** *hand*, **רֶגֶל** *foot* and following that **פֶּעַם** *step*, **אֶצְבָּע** *finger*, **זְרוֹעַ** *arm*, **עֵין** *eye*, **אָזן** *ear*, **לִשׁוֹן** *tongue*, and others; of clothing, implements, necessities, **נֶעַל** *shoe*, **חֶרֶב** *sword*, **כּוֹפֵּץ** *cup*, **לֶחֶם** *bread*, and the like; of objects in space in which man moves, also of time, **חֵצֵר** *court*, **מַחֲנֶה** *camp*, **קִיר** *wall*, **צֹהַר** *roof*, Gen. 6. 16, **דֶּרֶךְ** and **אֶרֶץ** *way*, **עֶרֶב** *evening*; lastly, names of stones and plants, **אֶבֶן**, **גִּפְתִּין** etc. Several words of this kind, however, are used with some uncertainty or begin to be used sometimes as feminine: most of them are also of the simple form.

On the contrary, the whole family of names of rivers and mountains follow **נָהָר** *river* and **הָר** *mountain* as masculine (even with the feminine ending 2. Kings 5, 12).

The purely abstract meaning of a word so rarely requires a feminine conception (**עֲמָל** *toil* fem. Ecc. 10 15 **עֲבָרָה** as *compulsion*, compulsory

service Dan. 8. 12), that a word of this kind, *e. g.*, an infinitive, notwithstanding the feminine ending, sometimes is treated as masc. or neuter: Prov. 16. 16; 12. 25; Lev. 22. 9; Gen. 15. 17. Shortened feminines in ח especially begin to turn masculine, as if they were quite simple words, as קשת *bow*, אות *sign*, § 186.

Names of limbs, when transferred to inanimate objects or imitations of art, become through addition of the feminine ending fully feminine the more readily, since the feminine ending, acc. § 179, expressly serves to form abstracts: ירך *hip*, ירכה *backside*, *e. g.*, of a building; in the *pl.* פְּעָמַי *steps* of a living being, פְּעָמָה *feet*, *e. g.* of the ark. Similarly יוֹגֵס *suckling*, יִנְקָה *sprout* of plants.

The external feminine sign is necessary only in connexion § 175. with all predicating words when they are connected with feminine substantives: אִם אֹהֶבָה *loving mother*, עִיר גְּדֹלָה *great city*, or are in place of them: נֶם *fugiens* masc., נָסָה *fugiens* fem., עֵבְרִי *Hebrew*, עֵבְרִיָּה *Hebrewess*, and therefore always in the verb. If the same name denotes living creatures of different sexes, the external distinction often appears, as עֶלְמָה *juvencus*, עֶלְמָה *juvenca*, yet in many names this distinction came to be observed only by slow degrees, as נָעַר in the older language means both *boy* and *girl*, and it is only by degrees that נַעֲרָה makes its appearance. Several names of animals distinguish, although constantly without the feminine ending, the feminine at least in construction if the sense commends the distinction, as גְּמָלִים *camels* in general is masc. Gen. 24. 63, but in the connexion מִיִּנְיֹקֹת גְּמָלִים *sucking camels*, 32. 16, is construed as fem.; not a few do not distinguish the gender even in construction, whether the usage of the language has conceived the entire class of animals as feminine, as צִפְרִידָּע *frog*, or has held fast to the primary gender, as רֶב שְׂכֹל *ursa orba*, אֵלֶּיךָ *bos* as fem. ψ. 144. 14.

The feminine form is used as it were in a higher or more spiritual sense, 1) for abstract words, § 166; and thence for the purpose of adding to the name of a person the further idea of honour or of office, as אֲבוֹת *fathers* § 177, קָהֳלֶה *the preacher*, if indeed the last word is always construed as masc., since in such words the feminine ending has no influence upon their construction. — 2) It can also denote single, individual, objects as those that are the weaker, and in that way forms *individual names* § 176.

3. In reference to *number* there is

§ 176.

1) between the strict *sing.* and the *plur.* properly the idea of mere material (or of an indefinite multitude) or of an inde-



terminated generality; a number therefore which might be called *generalis*. Since the names of many objects denote primarily multitude, in Semitic a more definite word for what is single or the part of an undefined whole, *i. e.* a more rigid *sing.*, can be formed by the feminine ending *á*, which in this particular case is most easily diminished to *é*; such words to a certain extent are still used in Hebrew in both forms, but only occasionally, and are not easily recognisable, especially if this ending has already coalesced with the usual feminine ending.\* So *אֵנִי ship* in general, therefore meaning also *fleet*, *אֵנִיָּה a ship*, with the article *הָאֵנִיָּה the individual ship*; *אֵשׁ fire*, *אֵשָׁה a fire*, hence especially *altar fire*, *אֶרֶב one lion* with *אֶרְבֵּי* as well; even with a toneless ending *מְאוֹמָה something*, lit. a little spot § 104, *שִׁבְעָנָה a seven* Job 42. 13. In Hebrew in most cases this word for the individual only has been retained along with the word having the plural ending § 177: *שָׁנָה year*, *מִלָּה* word, *לֶבְנָה brick*, and in many names of animals and plants, as *יוֹנָה dove*, *נִמְלָה ant*, *בֵּיצָה egg*, *פִּשְׁתָּה* or *פִּשְׁתָּה flax*, *רִמָּה fig*, *חֲטָה wheat*, *שִׁבְלָה ear of corn*.

Several words as denoting plurality (*collectiva*) allow of no inflection: *אָדָם man*, in general or indefinitely, has no plural form; likewise *בָּקָר oxen*, *צֹאן small cattle*, sheep or goats; and *שׂוֹר* and *שֶׂה* designate an *individual*, a head of oxen and small cattle. Nevertheless many words of this kind are able to form a plural: *עֵץ wood*, *עֵצִים pieces of wood*, *דָּם blood*, *דְּמִים drops of blood*, *i. e.*, shed blood, murder; pure abstract nouns also, as *צְדִיקוֹת righteousnesses*, *i. e.* manifestations of righteousness in numberless particulars.

2) The ending for the plur. is commonly *—ים*, very rarely more Aramaic *—ין*.

§ 177. But originally *-ām* rather (comp. *עַם people*, multitude, whence the ending probably derived); and also *-ām*, *ām*, *-ūn*, §§ 184, 191. The ending *-ām* in the noun is very rarely shortened to *-i*, as *עַמִּי peoples*, ψ 144. 2, comp. 18. 44; θρ. 3. 14.

Hence the ending for the fem. plur. of the usual noun: *—ות*.

\*) as also in Arabic, but not in Aramaean.

That is from this original *-ām* or *-ān*, properly *-āneth* or *āna*: of the latter there are traces in the pronoun and the verb; the former has become in the Hebrew noun *āth* = *āth*.

Those substantives which, acc. § 174, in the sing. are feminine though they have no ending, retain in the plur. the primary ending in some cases: פְּלִגְשִׁים *concubines* (נָשִׁים *women* § 186), עָרִים *cities*, אֲבָנִים *stones*; but more frequently they assume the more definite ending: אֲמוֹת *mothers*, שְׂחָנוֹת *she-asses*, אֲרָצוֹת *countries*, נַפְשׁוֹת *souls*, רְחוּת *spirits*, אֶצְבָּעוֹת *fingers*, etc.; but several are variable and uncertain or begin slowly to assume the feminine ending, as בְּגָדוֹת *clothes* only ψ. 45. 9 as well as בְּגָדִים.

Many substantives which in the sing. have very rarely or never a feminine meaning, or which may possibly have lost their feminine meaning and ending, present the feminine ending in the plur., but are not construed correspondingly, as לֵב *heart* אֲרָמוֹת *palace*, מְקוֹמוֹת *place*, שְׁחָתוֹת *foundations*, אֲרָמוֹן *palace*; also a few words of purely abstract meaning as קוֹל *voice* קִלּוֹת *dream*, עֲוֹנוֹת *transgression* עֲוֹן *transgression*, זִכְרֹן *remembrance* וְזִכְרוֹת.

Of the names for *individuals* of a class § 176 the majority have on the contrary the primary ending and as it were intentionally, but are usually considered as feminine in meaning: שָׁנִים *years*, מִלִּים *words*, תְּאֵנִים *figs*, דְּבָרִים *bees*, אֲשִׁים *altar-fires*; a few have the more definite ending and nevertheless have no longer a feminine force: לַיְלֹת *nights*, אֲרִיֹת *lions*.

The ending *-āth* is therefore often only the stronger one, or mostly the modern one: it is therefore allowable with substantives from לֵ"ה as a support of the last weak radical, if they have at the same time the further idea of honour, acc. § 175, of which class אָב *father* אֲבוֹת, always construed as a masc., is an example in Hebrew.

Many objects to which modern languages give names in § 178. the *sing.*, the Hebrew conceives in their original manifoldness or endless divisibility, and therefore gives them names in the *plur.*: שָׁמַיִם *heaven* and other names of regions, also פָּנִים *face*, lit. the fore-parts; מַיִם *water*, רֵחִים *viscera*; אֵהָלִים *aloes* as an article of commerce.

The antique poetic word מַתִּים *people*, which has been retained accidentally in the plural only, is not of this class.

That the pl. at a very remote period carried in it also the idea of extension, honour and glory, appears from **אֲדֹנָי** and **בָּעַל** *lord*, which are still found in the plur. in certain reliques of the old language. Similarly **אֱלֹהִים**, like *penates*, and **אֱלֹהִים** *God* were formed as plur.; and if the former is retained in the plur. on account of its heathenish sense, the latter is retained, from old and sacred custom, in the plur. even when it denotes the true God, since it is later poets who introduce the sing. **אֱלֹהִי** as a new form. But the plural ending in such words simply adds a secondary idea, and so much so that they are always construed in the sentence as sing., if no special reasons, e. g., a heathenish sense in the name of God, cause the plural meaning to appear fully and prominently.

A really new plural can not be formed by a new ending from such words, and can therefore be known only from the connexion; so that **פָּנִים** stands for *faces* also, and **אֱלֹהִים** for *gods* also.

§179. The plur. can also express an idea drawn from many single phenomena or actions, i. e., an *abstractum*; as **אֲהָבִים** *amores*, "loves", Prov. 7. 18, **עֲתִים** *deliciae*, **מְעֻרָּנִים** *pleasure*, **עֹלְלוֹת** *gleaning*, especially frequent in the nouns which are properly formed for this object, §§ 153, 156.

But commonly the simple fem. sing. serves more for this meaning §§ 166, 172; sometimes both forms are used interchangeably: **אֱמֻנָה** *faithfulness* interchanges with **אֵמֶת** i. e., acc. §§ 33, 79 properly **אֱמֻנָה** or **אֵמֶת** Prov. 13. 17; 14. 5, comp. v. 25, **חַיִּים** *life* in some poets changes to **חַיָּה**. But later the fem. sing. became the proper form for generic ideas (*collectiva*), as **עֲבָדָה** *servants* (the latin *familia*), **אֲרָחָה** lit. that which travels, i. e., *caravan*, and also **דָּגָה** *fish* (coll.) from **דָּג** *a fish*; and in the construction of a sentence the predicate to a plural object, when it is the name of inanimate things or beasts, may be in the fem. sing., § 317.

§180. 3) The Dual is a modification of the plural and final distinction: it is formed from the plur. ending *-im* by the creation of a double letter, which represents really the idea of duplication: *-dim*. It denotes double limbs, or similar things consisting of two halves: **יָדַיִם** *both hands*, **רַגְלָיִם** *both feet*, **שְׁנָיִם**

*teeth*, מאַנִּים *balances*; but in these nouns has so far displaced the plur. that, e. g. שִׁבְעָה עֵינַיִם *seven eyes*, may be said. Otherwise it is but rarely met with, as יוֹמִים *biduum*, דְּרָכִים *two ways*, poetical, and in the numerals, § 267. It is wholly wanting in the pronoun and the verb. — The dual ending is usually appended to the unaltered sing. even when it has the feminine ending, as נְחָשִׁים *double-chains* (on both feet) from נְחָשׁ *metal*; comp. further § 185 sq. Its gender follows that of the sing.

But in particular this whole formation (§ 171) presents § 181. great peculiarity

## 1. IN THE PRONOUNS.

1. Without any further distinction there are of these those which must be prefixed to other words, *viz.*,

1) the *article* הַ, comp. § 103. It is derived probably from הָל, but the ל is constantly assimilated: הַשֶּׁמֶשׁ *the sun*, הַמְבַקֵּשׁ *the seeker*, § 83, הַחֵיל *acc.* § 70, הָאִם *the mother*. Since a noun with the article is more complete and self-contained, the vowel with the accent after the article is lengthened in some short words, if it already has in addition an inclination to extension: הַהָר *the mountain* from הָר, הָעָם *from* עם *people*, § 149; הָאָרֶץ *from* אָרֶץ *earth*.

2) The corresponding relative *pronoun*, standing before a whole sentence, אֲשֶׁר.

This word is further shortened to אֲ in certain writings, as אֲשֶׁל *who to him*, אֲשֶׁל *who God-*, אֲשֶׁמָּה *that I arose*, or with the vowel lengthened before the weak א: אֲמָהָה *Judg. 6. 17*, and, on the contrary when the accents are favorable, merely אֲשֶׁ. Ecc. 2. 22. — Also אֲוָה or אֲוָ, § 183, are used as relatives, but rarely and only in poetry.

The interrogative pronoun מִי *who?* מַה *what?* distinguish, § 182. acc. § 172, only between person and thing in general, without any nicer distinction of gender or number: such cases as מִי זֹאת *who is this* (fem. *woman*, e. g.)? מִי אֵלֶּה *who are these* (plur.)? are therefore to be met with.

מִי is shortened when in very close conjunction with the following word *i. e.*, properly only when followed by *Maqqef*, § 97 (sometimes omitted in the present text), by speaking it together with the following word and reduplication (as far as this is possible) of the first letter of

the latter, as *מִהַּפְּעֵי*, *מִהַּדְּהוּא*, § 91, and *מִהַּחֲלָד* acc. § 70, and *מִהַּאֲהַבְתִּי* acc. § 69; when otherwise it is shortened to *מִהַּ*, except before weak gutturals; and remains unabbreviated only in pause.

- § 183. 2. The demonstrative pronoun *זֶה* (very rarely and in poetry *זוּ*) *this* (masc.) (Germ. *dér*) forms as fem. *זֹאת* (for *זאת* from the original *זאת*), rarely with the *ח* dropped: *זֶה* or *זוּ*. For the plur. another root is used: *אֵלֶּה* shortened from *אֵלֶּיִן*. — If this pronoun is connected with a substantive made definite by the article or by its own meaning, the reduplicated pronoun acquires the force of our more definite *this* (Germ. *dieser*), as *זֶה הַיּוֹם* *this day*, *זֶה מֹשֶׁה* *this Moses* (spoken contemptuously); and in this connexion it can be further shortened to *הַזֶּה*, from *הַזֶּה*.

On the other hand, the strong combination *הַזֶּה זֶה* *that yonder* (Germ. *jener da*), also shortened into *הַזֶּה*, points to what is distant; rarely *הַזֶּה*. There is no plural of this form. For this purpose the combination of the *הוּא*, § 184, with the article, and a definite substantive, mostly indeed in the sing., is more generally applied: *הַיּוֹם הַזֶּה* *that day*, plur. *הַיָּמִים הַהֵם* *those days*.

*זֶה* in this its simple form means also *here*, and is governed as dependent *here* by an other word, as *מִזֶּה* *from here*, *זֶה הִנֵּה* *look here*, behold; also the combination *זֶה שְׁבַעִים שָׁנָה* *this or these 70 years* should be noticed in this place.

When the interrogative *אֵי*, § 104, precedes, the pronoun *זֶה* acquires the meaning of *qualis?* ποῖος? *welcher?* comp. § 326.

- § 184. 3. The *personal pronouns* stand the highest of all pronouns as to meaning and are the most complete as to form. They distinguish persons in accordance with the purely personal consciousness of *I* and *thou* in contrast with the distant *he*; and amongst these again the higher, those of the first and second person, possess the full force of substantives or proper-names. They are, when they stand alone (are not appended, § 247—61), as follows:

|        | SING.                                             | PLUR.                                                  |
|--------|---------------------------------------------------|--------------------------------------------------------|
| 3 per. | { m. הוּא <i>he</i><br>{ f. הִיא <i>she</i>       | הֵמָּה or הֵם <i>they</i><br>הֵנָּה or הֵן <i>they</i> |
| 2 per. | { m. אַתָּה <i>thou</i><br>{ f. אַתְּ <i>thou</i> | אַתֶּם <i>ye</i><br>אַתְּנָה or אַתְּנָן <i>ye</i>     |
| 1 per. | אֲנִי or אֲנִי <i>I</i> .                         | נַחְנוּ or אֲנַחְנוּ <i>we</i> .                       |

According to a more ancient style of writing הוּא is found for the fem. הִיא, without any distinction of gender. In the Massora it is pointed הוּא, acc. § 20, as *Qri perpetuum*.

אַתָּה (very rarely shortened to אַתְּ) in a smaller pause becomes אַתְּהָ, in a greater אַתְּהָ. — The vowel *ê* of the fem. (from *ê*, *a*, § 173) has in the second and third per. displaced the vowel of the masc: nevertheless has itself become inaudible in the second per., although in imitation of the Aramaic it may still be written אַתְּהָ; but that instead of *hê* was spoken, is shown by the suffixes, § 247.

אֲנִי becomes in pause אֲנִי, אֲנִי similarly אֲנִי, acc. § 92.

A trace of the origin of *hēm*, *attēm* from *hūmu*, *attūm* appears likewise in more advanced forms § 248; and that the ending of the fem. pl. in a vowel is the more original one, follows from § 177. Still in the plural the primary gender is often used for the fem. both when the pronoun stands alone and when it is affixed to other words.

## 2. IN THE NOUN-STEMS.

The person-endings have always the form described in § 185. §§ 173, 177, but as accented vowel-endings affecting the previous pronunciation of the word (that is, if the word has no unchangeable vowels, as *û* in גָּבֹל, § 153, or כְּחוּב, § 149, *ê* in קָם, § 149) they produce to a certain extent a great change: yet in many respects the other endings differ from the lightest of them, that of the fem. sing., whilst the dual-ending, § 180, is generally appended just as the plural-ending, but sometimes, as being somewhat stronger, it shortens the previous vowel still more. There is then a further distinction, whether the noun-stem ends, as usually is the case, in a consonant or in a vowel.

1. The simple nouns of the first form, סֵפֶר, סֵפֶר, חֶזֶק, lose § 186. their after-sounding vowel before all affixes, and assume their original form

1) before the  $\bar{a}$  of the fem. sing. מְלֶכָה, סִתְרָה, הֶזְקָה; but  $\dot{z}$  often takes the place of  $a$ , as כְּבִשָּׁה and כְּבִשָּׁה from כָּבַשׁ *lamb*. — From לֵיה: רַעְיָה, חֲדָרָה, גִּזָּה *pride* from גָּאָה, נִאֲמָה, שׁוֹמָה from שָׂאָה acc. § 72; but certain words leave the  $\dot{z}$  unchanged, especially such as גִּירָה *kid*; or ח is appended directly to the vowel-ending, as רַעִיָה *friend* fem., the masc. of which רַעַי acc. § 115. 1, has lost the third radical, שְׂבִיָּה. But frequently the form loses the third radical, § 115, so that a pretone supplies its place: שָׁנָה *year*, שִׁפָּה *lip*, or, acc. § 115. 1, with  $e$  as pretone: גִּיָּה, פִּאָּה, חִמָּה. On the other hand, many, acc. § 173, having the ending  $-t$  are further shortened to קָרָה *city*, elsewhere קָרִיָּה, דָּלָה *door*, אִיָּה *sign*, contracted from אִיָּה, root אָוָה; שֶׁקָּה *trough*; accordingly בַּת *daughter* arose from בֶּן *son*, acc. § 79. — From עִירָה: צִירָה, but עִירָה forms עִירָה, עִירָה with a new affix, § 173. The  $\delta$  is shortened, acc. § 119, in כֶּשֶׁת *shame*, כֶּשֶׁת *bow*, when the  $\delta$  is still farther shortened into  $a$ , נָחָה *rest*, שִׁחָה *pit*, with  $a$  for  $o$  on account of the guttural. — From עֵינָה: גִּנָּה here and there changing into גִּנָּה; מִדָּה, עֵפָה; rarely like זָפָה *pitch* from זָפָה.

2) Before the  $\bar{im}$  and  $\bar{oth}$  of the plur. they assume, acc. § 87, the  $a$  of the pretone, so that even the  $o$  of the first radical mostly disappears: מְלָכִים, סִתְרִים, כְּפָרִים, גִּרְנוֹת from גִּרָן; nevertheless the  $o$  maintains its place as a rapid vowel in the secondary or counter-tone, § 88, in שְׁרָשִׁים *shorāshīm* from שָׁרַשׁ *root* before  $r$ , and in קִדְשִׁים *holy things* with  $q$ , yet after the article and generally before suffixes only the most rapid vowel (*Chatef-Qames*) remains: הַקִּדְשִׁים. From אִרְחָה, אִרְחָה, but also אִרְחָה, acc. § 59, from אִרְחָה. From רִאשִׁים *for* רִא' acc. § 73; yet elsewhere אִרְחָה, אִרְחָה without any internal change.

From לֵיה: אִרְחָה from אִרְחָה, also אִרְחָה, acc. § 74, from אִרְחָה. From מִטָּה *more* abbreviated forms retain the ח before the ending: דִּלְחָה, אִוְחָה, שִׁפְחָה even חֲנִיחָה from חֲנִיָּה *spear*. From sings. which have wholly lost their third radical: זָנִים *kinds* from זָן, מְנִים *men*, existing in the plur. only; with pretone שְׁמוֹת *names*, בָּנִים *sons*, בָּנוֹת *daughters*; similarly בָּלִים *vasa*, the sing. of which is בָּלִי.

From עִירָה: הִישָׁה, שִׁשָּׁה from הִישָׁה, שִׁשָּׁה, but in many without any change in the stem וִיחָה, רְחוֹת. From בֵּית *house* plur.

בֹּתִים *bottim*, acc. § 38 for *bōthim*, since in these stems *au* and *ai* interchange; from עִיר *city* (עִיר) plur. עָרִים with *ā* for *ō*; in יָמִים from יוֹם *day*, however, the *a* has become merely a pretone. — From עָלִים, חֲקָקִים (*st. c.* חֲקָקִי § 212) from עָל, חָק; yet mostly with one מַעְמִים for עָמִים. — From אִישׁ *man*, § 146, fem. אִשָּׁה, the plur. אִנָּשִׁים still exists; the shortened נָשִׁים has become general for “women.”

4) The ending of the dual is appended to this plural from: דְּרָכִים, לְחַיִּים, but also often to the sing. without *a* of the pretone בְּרָכִים, מְחַנֵּים, יוֹמִים as *biduum* is also formed afresh.

From words like שָׁלוֹם, § 147, plur. שְׁלָוִים; but also הֶרְסִים, מַעֲטִים, acc. § 23 *ad fin.*, from הָרֵם *myrtle*, מַעַט *few*.

2. The nouns with accented final syllable the first of which § 187. has merely a pretonic vowel, i. e. the simple ones of the second form, § 149, and some others from weak roots, lose this pretonic vowel before the new accented final syllable, but retain the other: יִשְׂרָאֵל fem. יִשְׂרָאֵלָה; מֶמֶד, acc. § 160 plur. מְמַדִּים; some with *i* lower it to *ē* before the accented affix, acc. § 89. 1. פְּלִיטָה, פְּלִיטָה *fugitive*; others with *ō* lower it to *ū*: מְגוּרָה, root גּוּר, plur. מְגוּרוֹת. From עֶמֶק, § 149, rarely עֶמְקָה; also some with *a* retain it more firmly by reduplication, גְּמָלִים *camels*, עֲצָבִים *idols*, very rarely an adjective: קָטָן from קָטַן *small*.

The ה־ is only rarely appended to those end-syllables the vowels of which are either unchangeable or at least greatly lengthened, and only in the case of substantives: עֲצָרָה *festive gathering*, in addition to עֲצָרָה; גְּדֵרָה, from גָּדַר *fence*; גְּבֵרָה *mistress* from the Aramaic גְּבִירָה; אֱמֶת *faithfulness*, § 33, for אֱמֶנֶת; מִצֵּלָה *a kind of cymbal*, root צָל, plur. מִצְלוֹת, but the dual. from the sing. מִצְלָתִים, comp. § 173.

Yet the pretonic vowel is retained in some stronger forms, § 160, from עָ"ע, as מִגֶּן *shield* מִגְנִים; further, sometimes before a guttural, before which, however, *ā* before all affixes often changes to *ā*, § 63, as אֲחֵרָה *other* fem. אֲחֵרָה; בְּרִיחַ *fugitive* בְּרִיחִים. — On the contrary, the *ā* remains in שָׁבוּעַ *week*, because the stem belongs to the form § 252, שָׁבָעוּ (שָׁבָעוּ only Dan. 9. 25 sq.) and שָׁבָעִים is found before the dual-ending only.

From לֵיָּה the fem. of the stem לָחַבָּה is formed-as חֲצוֹת contr. from חֲצוֹת *middle*, אָחוּת *sister*; of *abstracta* with Aramaic form, מְנָה, קֶצֶה, plur. מְנוֹת or מְנִיּוֹת with unchangeable *a*. The form מְנָה, אֶלָּה plur.



מָנוּחַ is more genuinely Hebrew, where the *a* often becomes unchangeable before additional affixes. — From אִמָּה *maid* אִמָּהוֹת, since, acc. § 109, a third radical is replaced by the ה.

The few stems which have elsewhere a pretonic vowel lose it likewise: וְכָרְנִים from וְכָרִין, § 163, חֲשֻׁבֹנוֹת with Dag. dirimens, § 28, from חֲשֻׁבֹן; צִלְצִל, § 158, plur. צִלְצִלִים, plur. חֲלָמִישׁ plur. חֲלָמִישִׁים.

§ 188. 3. If the accented final syllable is preceded by *one or more syllables that admit of no further shortening*, so that the voice has thereby a firm support at the beginning of the word, the  $\bar{e}$ , which, acc. § 108. 1, is in such a position very weak, long only through the tone, then disappears before the new accented end-syllable: לְחַב, לְחַבָּה; מִזְבֵּחַ, מִזְבֵּחוֹת, the *e* remains mainly only in some feminines used as substantives, as נִטְרָה *protectedress*, יֵלֶדָה *mother*, הוֹעֵבָה *abomination*, שׁוֹמְמוֹת *wastes*, מְזַמְרָה *pruning knife*, further in the words שְׁלִישִׁים, רְבִיעִים *children of the third, fourth generation*. On the other hand,  $\bar{a}$  and  $\bar{o}$  remain constantly: נִכְבְּדָה, נִכְבְּדָה, § 147, comp. § 65, אֲשַׁפְּלוֹת; but then many substantives and adjectives double the final consonant, even before  $\bar{a}$  and the shortened  $\acute{e}$  or  $\acute{a}$ : רַעְנָן, רַעְנָנִים, מְרַחֵק, מְרַחֲקִים, חֲחַחִים, חֲחַחָה, כְּרַמֵּל, כְּרַמָּלִים, גְּלָגַל, גְּלָגָלִים, גָּבַן, גָּבָנִים, also אֲלָפִים from אֹלָם, acc. § 163.

The ך of the fem. is, acc. § 137, very frequent in the stems in  $\bar{e}$ , in those in  $\bar{a}$  and  $\bar{o}$  less frequent, and is sometimes found in those in  $\acute{u}$  and  $\acute{i}$ : שְׁלֵמָה *mandatrix*, from שָׁלַם as well as אֲשַׁמְרָה as well as אֲשַׁמְרָה *night-watch*, and in the part. Hif. מִשְׁנָה, root נִשָּׁן, Lev. 14. 21; from לִי״ acc. §§ 62. 73. מִצָּאָה or חֲמָאָה part. Qal, נִפְלָאָה part. Nif.; from מִשְׁרָח״ לִי״ acc. § 81. When *a* and *o* are thus greatly shortened, they do not often appear again in the plur. of substantives: מְחַלֵּקָה from מְחַלֵּק, אֲרָמָנָה from אֲרָמָן or rather אֲרָמָנָה from אֲרָמָן; צִפְרִים and שְׁבָלִים with the most rapid *o* from שְׁבָלָה *ear of corn*, צִפּוֹר or a possible, acc. § 176, צִפּוֹרָה *bird*; on the other hand,  $\acute{u}$  and  $\acute{i}$  make themselves heard again: מִיִּנְיָקָה from מִיִּנְיָק *nurse*. — The  $\bar{e}$  in forms like מְכַחֵב, § 160, is very changeable, so that it very constantly becomes  $\acute{e}$  = *a* before the ך, acc. §§ 33. 32. and this affects also the *a* of the first syllable, acc. § 108: hence from מְסַבֵּר *clasp*, מְסַבֵּרָה in the fem. מְסַבֵּרָה in the plur. מְסַבֵּרוֹת, comp. §§ 212. 3, 213.

§ 189. As to the stems which have a vowel as their last radical

1) those of the simplest form פָּרִי קָצוּ constantly condense the vowel wholly into the half-vowel, since they have the stem-vowel upon the first radical alone, § 146; even stems which have an unchangeable vowel before י always do this: גּוֹיִם *gō-jim* (*peoples*, poetic) from גּוֹי § 146, גְּלוּיָהּ from גְּלוֹי § 149. But

2) the original ending *i* of the relative adjective, § 164, and an *i* or *û* in the part., נָקִי, עָשׂוּ § 149, as well as that in a noun like צִי, § 146, maintains its position in conjunction with the following vowel more strongly both as vowel and half-vowel: עֲשׂוּהָ, נָקִיהָ; 1 Sam. 25. 18; עֲבָרֶיהָ or עֲבָרִית pl. עֲבָרִיּוֹת. Yet where two *i* meet together, contraction may take place, acc. § 42: עֲבָרִיִּים or עֲבָרִים *Hebrews*, שָׁנִים *threads*, צִים *ships*. — The *abstracta* in *-ith*, § 165, form accordingly דְּלִיּוֹת, דְּלִיּוֹת; since, on the other hand, those in *-ûth* have no corresponding *masc.*, they form either מְלָכִיּוֹת, since the *י* is at least audible at the same time, or they treat the *u* purely as a simple letter and destroy the reduplication by means of an *a* as pretone: עָרוֹת or, acc. § 54, with a change in the ו: עָרוֹת from עָרוֹת. From רָבוּ § 165 pl. later רַבּוֹת.

3) The ending הָהּ (-*el*) of the לִיָּה disappears altogether before these vowels, acc. § 115. יָפָה, יָפִים; similarly sometimes from לִיָּה plur. from part. Nif., almost as if it were נִמְצִים; י as third radical appears again but rarely, and more in poetry, and then withstands change and so much the more: פְּרִיָּה the *fruitful* one, from פָּרָה, עֲטָה from the part. עָטָה Cant. 1. 7. From the very shortened פֶּה *mouth*, § 146, the plur., however, is פִּיּוֹה, acc. § 44. — But in the very old plural forms מַיִם *water* and שָׁמַיִם *heaven* is a trace of the mingling of the *i* of the plur. with the original ending *ai*.

The names of individuals of a class, § 176 ending in הָהּ likewise lose the final vowel, as well as any other forms having this ending: פְּשָׁתָהּ from פְּשָׁתָהּ or פְּשָׁתָהּ.

From words like הוֹרִי § 164, plur. הוֹרִיָּים acc. § 55 with unchangeable *a*.

### 3. WITH THE VERB,

as constantly presenting an action and one of the three persons in conjunction, are closely amalgamated even the pronouns of the 2 and the 1 person, § 184, whilst for indicating the gen-

der and number of the third person at least, the endings already explained are sufficient.

The personal signs accordingly take the following forms:

1. In the *perfect* in the *third* as the primary person the masc. sing. remains without any personal sign; the fem. is distinguished, acc. § 173, by הַ—; instead of which the harder הַ— with a strong final radical is very seldom, but with a weak one very frequent, § 19. 4. -û is the sign for the plur., in which no fem. is distinguished; the fuller ending -ûn is scarcely found at all (Deut. 8. 3, 16).

The *second* person masc. sing. הַ—, without the tone, therefore less frequently written הַהַ—; fem. הַ—, Aramaic הַהַ—; plur. masc. הַהַ— always with the tone; fem. הַהַ— likewise, rarely הַהַהַ—.

The *first* person sing. הַ— without the tone, rarely written הַ— or even הַ— ψ 16. 2 (the הַ probably for הַ from הַהַהַ, comp. §§. 47, 247); pl. הַ— without tone.

§ 191. The personal signs for the *imperfect* precede, § 137, yet, since the prefixes generally are spoken very rapidly, they are abbreviated to the shortest sound, and must, therefore, be completed in part by suffixes which define gender and number. Still the imperfect. acc. § 137, has a partiality generally for longer and fuller sounds: and since in addition to this, the primary species of the imperfect in contrast with the moods which arise out of it, § 223 sq., has the force of the Indicative, and is therefore longer and heavier, the endings -û of the plur. of the third and second pers. masc. and -î of the fem. of the second pers. sing. may have a fuller form -ûn, in.

For the third pers. masc. sing. of the imperfect the bare stem is not adequate: —\*) precedes as personal sign; fem. —הַ, acc. § 173; plur. masc. הַ— or הַ—, fem. הַהַ— very rarely, generally הַהַ—הַ, so that thereby this person coincides with that of the second plur. fem. However, sometimes the *masc.* plur. takes the place of the fem. in this person and in the second also.

*Second* person sing. masc. —הַ\*\*), fem. הַ—הַ or הַ—הַ; plur.

\*) ' softened from *l* or *n*: for *l* or *n* corresponds to a pronoun of the third person, § 103, and is still found for this verbal person in Chald. and Is. 44. 14; in Syr. it has become *n'*.

\*\*) Since, therefore, the 3 fem. sing. coincides with this person, the former is at times distinguished by the suffix -ah (as in the perf.),

הָ—וּ, or הָ—וּ, fem. תָּה—נָה. The ending נָה— is in the imperf. always without the tone, but the rest are not.

In the *first* pers. sing. only —אָ as prefix from אֶנְכִּי, in the plur. —נִי.

These *prefixes* of the imperf. are annexed 1) to Pi-el and all § 192. other stems that begin with the first radical and a full vowel, without any change: יִכְתֹּב; 2) they displace the external addition ה of Hif., Hof., Nif. and Hithp., so that יִהְיֶה, יִהְיֶה, יִהְיֶה, יִהְיֶה, יִהְיֶה become יִהְיֶה, יִכְתֹּב, יִכְתֹּב, יִכְתֹּב, יִכְתֹּב; and 3) in Qal combine with the properly vowelless first radical in one syllable: יִכְתֹּב, but assume a pretonic vowel in verbs עִו and עִע: יָקום, יָסב, יָקל, § 138.

In the first pers. sing. Qal אֶכְתֹּב, acc. § 67, אֶמַר, acc. § 17 from יֵאמַר; but also, acc. §§ 75. 37, אֶהָב, אֶחֱבִיל Hos. 11. 4, and אֶזְיִן Job. 32. 11; in addition to the third per. יֵאָהֵב, יֵאָכֵל, יֵאָזֵן.

In the later, less compact and looser language יִהְיֶה for יִהְיֶה is met with; further in יִיָּלֵל as if the י of the third person belonged to the stem, יִדַּע, Qal, ψ. 138. 6; and all in accordance with § 109.

The *suffixes* affect the pronunciation of the end of the ver-§ 193. bal stems more materially, and those that begin with vowels in another way than do the rest:

1. The suffixes beginning with vowels retain the tone if the vowel of the preceding compound syllable is short or merely tone-long and can therefore easily give way before the new accented syllable, § 89: כָּתַבְתָּ, כָּתַבְתָּ, כָּתַבְתָּ, כָּתַבְתָּ; only the heavier sound *o* is very rarely retained in a simple syllable as *u*, as אֶעֱבֹר Ruth 2. 8. From יֵאָסֵף arises יֵאָסֵף, acc. § 65, from יִחַסֵּר likewise יִחַסֵּר, acc. §. 108. 1. But in pause all endings, if they close with a vowel merely, are altogether without tone: כָּתַבְתָּ, כָּתַבְתָּ, יִכְתֹּב, יִכְתֹּב. The endings closing with a vowel only constantly become toneless after an unchangeable vowel, in the strong verb only in Hif. therefore: יִכְתֹּבוּ, יִכְתֹּבוּ, but elsewhere in all stems of the עִו which have the force of the radical vowel in the last syllable: קָמָה, קָמָה, נָסִיג, נָסִיג; on the contrary, יִכְתִּיב, יִכְתִּיב, acc. § 88.

Job 22. 21; Prov. 1. 20; 8. 3; Ez. 23. 20; or -ta Deut. 33. 26; or even נָה (as in the fem. plur.) Ex. 1. 10; Judg. 5. 26.

Also the ע"ע usually allow the vowel ending after the double letter to become toneless: סָבוּ, רָבוּ, from סָב, רָב, whereby the somewhat lengthened final vowel often returns to its original shortness, as הִסְבוּ Hif. and נִסְבָּה Nif. is more frequent than הִסְבוּ; with gutturals שָׁחוּ and on account of ר יִחָרוּ, acc. § 138, half-passive Qal of חָרַר. — The promotion of the reduplication into the first radical, § 112, takes place in these ע"ע before vowel-suffixes also, whether the second radical also is reduplicated: יִסְבוּ imperf. Hif., יִסְבוּ Hof., יִסְבוּ half-pass. Qal, or whether this second reduplication is wholly given up: יִסְבוּ, יִסְבוּ, also יִסְבוּ from the active Qal יִסְב. The treatment of the last syllable as an ordinary one without a trace of the original reduplication, with no promotion of the reduplication, is much more infrequent; but then this final syllable at least is preceded by another with a firm vowel: נִסְבָּה as well as נִסְבָּה and often so in the perf. Nif., יִסְבוּ imperf. Qal from the sing. יָסַב (comp. נִבְלָה, § 228); יִצְרוּ from יָצַר impf. Qal intrans.

§ 194. The vowels *á* and *é* with which the perfect and imperfect of all stems of the ל"ה close, are wholly displaced by these vowel-endings, yet the endings retain the tone even in pause (ψ 37. 20): יִנְלָה, יִנְלָה from נָלָה. But since in that case the first pers. fem. sing. perf. would not be distinguished by its usual ending -ah from the masc., the harder -t is suffixed in this person, נָלַח with *a* long on account of the tone merely: still in the verb when it stands alone (*i. e.*, has no suffixes § 252) the vowel-ending that properly belongs to the verb otherwise (§ 173) is again suffixed to this person: נָלַחַהּ, in pause נָלַחַהּ.

The ל"ה sometimes follow the ל"ה here also: מָלוּ a later form for מָלְאוּ, and earlier in the fem. sing. third pers. מָלְאוּ or with the above reduplication of the ending מָלְאוּ Nif. but from מָלְאוּ 2 Sam. I. 26, מָלְאוּ in a small pause Josh. 6. 17.

But the original -ae of the ל"ה resists, more like Aramaic, the end-vowel strongly so that it changes into *aj* with the tone: יִשְׁלְיוּ 3 per. pl. imperf. Qal, חָסְיָהּ third pers. fem. sing. perf. Qal; which *a* can then remain even before the necessarily accented endings: חָסְיָהּ, or יִרְבְּיוּ. Similarly חָיָהּ Ex. I. 16 from חָיָהּ *life*, ע"ע = חָיָהּ as ל"ה.

§ 195. Since the suffixes beginning with *consonants* are likewise joined to the stem immediately, but then the final syllable of the stem remains *without separation*, they all become toneless, with the exception of the two חָם — and חָן —, which have

the tone of necessity, acc. § 85. In consequence of this closest connexion, the vowel of the last syllable in the stem is so much compressed that in this case even the *i* of Hif-il always appears as reduced to its original *e*; but for *e* is substituted the shorter vowel *a*, acc. § 89. 3: **הִתְחַבֵּתָּ, חִפְצָהּ, בְּחִבָּתָּ**; and then before the tone when it is necessarily upon the last syllable: **כִּתְּבָתָם**, from **כָּתַב**, **חִפֵּץ, הִתְחַיֵּב**; yet the tone-long *e* appears in the imperf. of Pi-el and Hif-il: **תִּכְתְּבֶנָּה, תִּדְבְּרֶנָּה**. On the contrary from **לִי**, acc. § 75, **יִרְאֶה, הוֹצֵאתִי, מִמָּאֲתָם**.

**לִי** unites itself with the *l* of the suffix in writing also: **תִּקְוֶנָּה** from **קוּן**, or, acc. § 82, with the cessation of the reduplication especially in pause: **תִּעֲנֶנָּה** or **תִּאֲמֶנָּה** Nif. ls. 60. 4. As **לִי** only the much used **נָתַן** to give assimilates its last radical to the *n* as personal sign: **נָתַתָּ** 2 pers. singl. masc., **נָתַתְּ** fem., § 48. 3, plur. **נָתַתְּם**.

But since the vowel, by nature long and unchangeable, § 196. which represents the second radical of the *ע*, strongly resists shortening, a remarkable and *special vowel* thrusts itself between the two syllables, which obviates their hard conjunction and to which the suffixes are appended, instead of to the last syllable as elsewhere. This vowel-termination, originally *ā* and even of pronominal origin, has also so changed in accordance with the distinction of tense that *ō* appears in the *perf.* and *é* in the *imperf.* So *perf.* Hif. **הִקְיִתָּהּ**, more rarely with a lower vowel before the tone: **הִקְיִיתָהּ**; *perf.* Nif., where the *ō* is often lowered to *ū*, acc. § 89. 1. **נָסוּגָה, נִפְּצוּתָהּ** from **נָסוּג, נִפְּצוּ**; *imperf.* Qal **תִּקְמֶנָּה** or **תִּקְמֶנָּה**, also sometimes written after the manner of **לִינָה**.

Still the Hebrew has in several instances accommodated itself to an *abbreviation* of the vowel-radical, so that the form appears as the common one without a separating vowel. So constantly in *perf.* Qal: **קָמְתָהּ, קָמְתָהּ** from **קָמַח, קָמַח, קָמַח**, just as from **קָמַח, קָמַח, קָמַח**; but the half-passive vowel *i* makes itself heard again in a toneless syllable: **פָּשְׁתָּהּ** Mal. 3. 10. from **פָּשַׁח** to *spring*. In *perf.* Hif. generally only in a favorable conjunction of a *לִי* or *לִי* with the same letter as personal signs: **הִכְנֶנָּה, הִמְחֶנָּה, הִמְחֶנָּה**, or in **לִי**; **הִבְאֶתָהּ, הִבְאֶתָהּ**. Rarely in the *imperf.* **תִּקְמֶנָּה** Qal, **תִּקְמֶנָּה** Hif.

By a different way the *ע* arrive at the same insertion, in § 197. order to make the double letter audible; *a, i, u* appear as toneless vowels before the inserted letter, according as the one or the other is founded in the stem-form: **סִבְּרֶנָּה, סִבְּרֶנָּה** from the active Qal,

הַצִּילָנָה imperf. from the half-passive Qal יָצַל, where the half-passive *i* is retained, הִסְבֹּחַ from הִסֵּב or הִסֵּב Hif. נִסְלַחְתִּי Nif.

The removal of the reduplication and accordingly of the insertion is possible, acc. § 112. but rare unless the reduplication is promoted: הַצִּילָנָה as well as the above הַצִּילָנָה perf. Qal. Numb. 17. 28. —

The tone is sometimes upon the first pers. sing. perf. חָפְזָה Is. 44. 16.

§ 198. The לִי have preserved their original *ae* before these consonantal endings, yet so that in the *imperf.*, as always retaining the tone, it is contracted before the soft נ to *é*: הַנְּלִינָה or written הַנְּלִינָה; but, on the contrary, in the *perf.* it remains in its pure lengthened form, although *ae* in Qal is worn down constantly to *i*, and is often simplified to it in Pi., Hif., Nif. and Hithp. also: גָּלִיתִי, צִיִּיתִי, גָּלִיתִי, גָּלִיתִי, but before suffixes צִיִּיתָם. — From שָׁלוּ, § 115, שָׁלוּ, 3 pers. pl. שָׁלוּ, acc. §§ 42. 55; imperf. יִשְׁלָה.

The לִי just here follow the לִי very closely, so that in the imperf. before נָה — they assume constantly this *é*, in the perf. Nif. *é* instead of *á*: הִקְרָאנָה or in a more original form הִמְצִיאָנָה Jer. 50. 20, בִּמְצִאָה. On the other hand אָחֵנִי (*we came*), Jer. 3. 22, from אָחָה to *come* as if from אחא.

§ 199. The pretonic vowel vanishes before all suffixes, acc. § 88; but if the ה of Hif. comes before a guttural פ', it is spoken with a full short *a* instead of the most rapid *a*, acc. § 59: הִתְחַחֵם, הִתְחַחֵם from הִתְחַחֵם, הִתְחַחֵם. — The pretonic *a* remains constantly only in the imperf. Nif. and the infin. derived from it, since the reflexive stems generally show not much mobility and lightness: יִשְׁמְרוּ, inf. with suffix הִזְכֵּרְכֶם, Ez. 21. 29.

From פִּי, acc. § 41, יִרְשָׁתָם, similarly with suffix יִלְהִיחֵךְ. And אֶשְׁאַל to *ask*, becoming toneless assumes, § 67, constantly the sound *e-i*: שְׁאַלְתָּם, with suffix שְׁאַלְתֶּךָ, שְׁאַלְתִּי.

Before the heavier endings of the imperf. -*ún* and -*ín* (and the suffixes similar to those in length) the otherwise vanishing vowel can remain as pretone, acc. § 87; however *o* remains rarely, regularly *a* and *e*: יִקְרָאוּ, יִקְרָאוּ, יִקְרָאוּ; but these vowels in the pretone remain most frequently only in pause, more rarely also in the very mobile Pi-el.

§ 200. With the participle as tense-form, § 168. 2, the personal pronouns do not unite; yet the masc. *sing.* (as in the *perf.*) and *pl.* stands as third pers. without any further affix: קָרָא *he* or *one calls*, or of the future *he* or *one will call*; אָמְרוּ *they say*.

## THIRD STAGE.

## RELATIONS OF THE WORD IN SENTENCES

(CASES AND MOODS.)

*Second transformation.*

The word having gone through the above processes of for-§ 201. mation, receives its final form, or rather its more accurate relation and meaning, when it takes its place and part in the whole sentence and connexion. In a sentence a series of conceptions is so arranged that the person as the principal word spoken of, or the *subject*, and what is said of it, or the *predicate*, compose its two essential members, with which every thing afterwards added is more or less closely connected: whilst if one of these members is wanting, a kind of incomplete sentence is presented. To the subject and the predicate, as the two independent supporters of the sentence, of which the one makes the other needful, belongs, therefore, the form of *independence* (*casus* or *modus rectus*, nominative and indicative) in calm discourse: all words beside these must be dependent or subordinate, *i. e.*, in a *casus* or *modus obliquus*. But this subordination of a word may be very manifold, partly as to force and partly according to the meaning of the subordinated ideas: by the side of the accusative as the primary and most general *casus obliquus* stand a number of others of more definite meaning.

Similarly a whole sentence can express partly or thoroughly an exclamation, a wish or a purpose, a mere possibility or merely conceived relation: these different manners of expression can also give to a word a new complexion and final form, § 223 sq.

In the expression of these finer shades of meaning in Hebrew the mere position and connexion of the words serves very-much instead of finer forms; and in this way also the



word-building falls behind the sense in many instances, and then the sense becomes evident merely from the connexion of the whole discourse.

## I. THE RELATIONS OF THE NOUN.

### 1. NOMINATIVE AND ACCUSATIVE.

§ 202. The nominal forms treated of hitherto assume no new distinction for either the nominative or the vocative: this is otherwise in the verb, §§ 223—29. — The accusative also is in very many cases denoted only by the mere necessity of subordination, without external distinction, § 207.

§ 203. But the use of the Accusative is very wide and free. Every noun which is not placed as one of the two erect or uninflected supporters of the sentence, *i. e.*, either as subject or predicate, nor subordinated to another noun, acc. § 208, in the construct state, *i. e.* subordinated by *compulsion*, which is therefore, on the contrary subordinated *freely*, *i. e.* in relation to and moving towards something else, stands in the accusative. Such a *side (oblique)* expression of the nominal idea can either be woven into the midst of the sentence as a lesser member of the same, or, unconnected and broken of in an exclamation, describe a more hurried, unformed feeling and tendency of the mind, as in the Infin. קָוֶה *to wait! i. e., wait!* § 240. In the midst of a sentence the following three kinds of free subordination of a noun are possible:

§ 204. 1. The noun is subordinated to denote every *relation* of contents, measure and size, space and time, and manner, either referring only generally to the thought of the sentence, as «*this year thou wilt die*», «*he sojourned three times*», or explaining more definitely the manner of a particular idea, as *he walked proudly* רֹמָה. Hence arise in actual use especially two important results:

1) Many ideas of this kind require at once nearer limitation, and stand therefore, acc. § 208. in the construct state before a new word following, as *they stood* פָּתַח הַבַּיִת *door of the house, i. e., without before it; they were* בֵּית הָיוּ *house of*

*David, i. e., at the house; he sacrificed כָּלָם מספר number of them all, i. e., as many as there were of them. But in common usage only certain nouns are regularly used for these words signifying relations, and several of them occur either as such only, or at least usually only with a supplementary addition immediately following; they may therefore be called prepositive words, and the commonly so-called prepositions belong to them, § 217.*

2) Many words which when standing alone make perfect sense, are so frequently used in this way that they may be justly called *adverbs*, according to our linguistic terminology, as בֹּקֶר *in the morning, i. e. early*, תָּמִיד *constantly*; עֲרָף *backwards*; מְעַט *little*, מְאֹד *very*, שָׁלוֹם *well*, דְּמִיָּה *still*; בְּטָח *safely*; in the plur. פְּלִאִים *for wonders, i. e., wonderfully*, from substantives; סָבִיב *around*, קָל *quickly*, רַב *much*, in the plur. נִרְאִים *terribly*, ψ 65. 6, from predicative words, and אֲרָמִית *Aramaically, i. e., when said of language in Aramaic*. Several words assume at the end a more determinate neuter form: the otherwise rare ending -ām, -ām, § 168, is here frequent with simple, the ending -ūth or -īth, §. 165, with longer stems, as יוֹמָם *by day*, פְּתָאָם *suddenly, in a moment* from פָּתַח, אֲמָנָם *verily*, אֲחֲרָנִית *backwards*, קִמְמִית *erect*. The feminine nouns prefer the -ith, § 173, since a word of this kind stands as in construction with the whole sentence: רַבָּה *much, sufficient*.

3) The noun is subordinated to define more nearly the *contents* of an idea, to refer what is general to something more special; whether a verb in this way receive nearer definition, as חָלָה אֶחָד־רִגְלָיו *he was diseased in his feet*, or a noun, as שְׁמֹנֶה קֳמָחַ *measures of meal*.

2. The subordination becomes somewhat closer and stronger if the verbs of motion are construed by means of simple subordination with a noun of *direction*, since the true and proper force of the accusative is to describe motion and relation: הֵשִׁירָה *like rus, into the field*.

3. The subordination is still closer if it presents the object as *met with by the action* and thereby defined, presents therefore the effect of a cause, as הִכָּהוּ *he smote him*, שִׁמְעֵיתִי *I have*

*heard it.* But an accusative of this kind can be subordinated just as well to the local pronoun *הִנֵּה en*, *ecce*, *הִנֵּנּוּ en eum!*  
 § 262.

In modern languages the construction of the accusative with an active verb remains almost alone, since it is preferred to express the other in themselves looser constructions by means of prepositions or otherwise: but in Hebrew the accusative generally allows very great freeness and the widest application.

§ 207. Yet the meaning of the accusative in Hebrew, as the language has developed itself, lies rather in the mere position of the words in the sentence and in the quick perception of their sense than in an external form. Only the personal pronoun, when it depends upon the verb and is joined to it, takes a form so different in pronunciation that the idea of the accusative appears in it externally also, §§ 247—53.

The language has in the preposition *אֶת* (properly *אִתּוֹ*, § 264) a possible sign of the accusative, it is true, but this is used only

1) with the personal pronoun, chiefly when they cannot be appended immediately to the verb in the manner of suffixes, *e. g.*, when the sense requires the accusative to be put before the verb: *אֶתְּךָ מֵאֲסוּר* *thee*, even thee, *have they cast off.*

2) with substantives, yet only when they are definite in meaning (§ 277), and therefore on account of greater force are easily more strongly subordinated, and even then rather with persons than things, as: they anointed *אֶת־דָּוִד* *David*. Similarly with the personal interrogative: *אֶת־מִי* *whom?* and with the demonstrative pronoun if it has strong personal force, as *אֶת־זֶה* *this acc.*

## 2) THE WORD IN ATTRACTION, OR THE STATUS CONSTRUCTUS.

§ 208. The construct state, or the *closer, compulsory subordination* is a kind of composition of words, by virtue of which to one word another, closely connected with it in thought, is also externally joined, and in that way a chain of ideas is formed: only in Semitic the composition is so effected that that which is

first in thought remains first also in the simple and most natural position. And since the first word does not exist for itself independently (in *statu absoluto*), but as first finding its object and end in the word following, *it attracts this latter word* and closely subordinates it to itself: so that there is formed by that means that which we best denominate as a *word-chain*. — And so every noun in a sentence stands either most closely linked (in *statu constructo*) to the following noun, or not, that is, remains in *statu absoluto*.

A chain of words, however, can form only one member in a whole sentence, either subject or predicate, or a freely subordinated member of the sentence, never a complete sentence; for it is only a most closely united whole, arising from and sustained by one firm stay, whilst in a sentence words and chains of words freely meet together. For this reason the first word of such a chain can never be a verb, inasmuch as the verb includes both subject and predicate: the formation of a chain requires as its basis a noun, or what is equal to a noun. On the other hand, the word that is closely subordinated may very well be a verb and even a sentence; only in that case the whole forms but one member of the greater whole, *e. g.*, יָם רֵאִיתִיו *day — I saw him*, *i. e.*, *of the day on which I saw him*. — But if the subordinated word is a noun, it can subordinate another to itself, and in this way the chain may be prolonged as far as the sense requires, as פְּרִי גִדְלָל לֵבָב מִלֵּךְ אַשּׁוּר *the fruit of the exaltation of the heart (i. e. the pride) of the king of Assyria*.

From this appears in general how far this close subordi- § 209.  
nation of a second word to one preceding it can be applied. But the Hebrew (as all Semitic languages) uses this idiom especially to give the force of our *genitive*, since the first word as a noun needing completion attracts the following word to supply its deficiencies and subjugates it, as if it must necessarily belong *to* the second (our *genitive*) and this be *from* it. When therefore words are most diametrically opposed to each other in sense, as *father, son*, this word-chain is then, just as our *genitive*, most necessary and close: אָבִי הַמֶּלֶךְ *the father of*

*the son*, or בְּרֵהָאֵב *the son of the father*. Otherwise the main cases of its usage are these:

1) Every adjective and participle subordinates to itself for its own definition and explanation a following substantive, as גָּדֹל *great in might* = mighty.

2) Every substantive may limit itself by another: first, every substantive expressing action, as רָשָׁה אֶחָד *the seeking of thy brother*. Then every other substantive, and since in the Hebrew, acc. § 164, the forms for derived adjectives have not become very current, a subordinated substantive of quality often serves instead of an adjective, as אֲרוֹן עֵץ *ark of wood*, i. e., wooden; or certain personal names of general signification are connected as first members of the series with substantives to form predicative words: הָאִישׁ הַזֶּה *vir formae*, i. e. formosus, בְּרֵהָבוֹת *a son of beating*, i. e. belonging to it, deserving it, and so puniendus, Deut. 25. 2; עָלַי חֲלֻמוֹת *a master of dreams*, i. e., great dreamer.

3) Several substantives which govern another substantive express only the most general ideas of space, time, number, existence and nature, and therefore with this meaning are incomplete and need supplement, without which, either expressed or understood, they cannot very well be used. To these belong: —

a) כָּל, properly *totality of*—, כָּל יִשְׂרָאֵל *all Israel*; יְחָדוֹ *his unity*, i. e., as adverb as which alone it occurs *together, unâ*; רַב *multitude of*—, רַב שָׁלוֹם *much peace*; הֵי *abundance of*—, הֵי חֵלֶב *enough milk*; מְלֵא *fulness of*—, מְלֵא חֶפֶן *a hand full*, and all the numerals, § 267;

b) נַפְשׁ *soul of*— in the sense of our *self*, נַפְשָׁם *themselves*; פָּנָיו *person of*—, פָּנָיו *his person*, i. e., he in person; of inanimate things עָצָם *body of*—, עָצָם הַשָּׁמַיִם *the heaven itself*. Further יֵשׁ *existence of*—, i. e., there exists, is (is not wanting); אֵין, אֵין or בְּלֵא, the English *un—*, without, בְּלֵי מְשִׁיחַ *unanoointed*, אֵין מִסְפָּר *no number, without number*, in poetry אֵל *a no-god, ungod*; עוֹד *duration of*—, i. e. *still is*, when it stands alone with a noun following.

Some of these little words, which describe the mere existence of an object, can also stand alone in the sentence with their supplement, in the sense of *there is*—, *there is not*—, *there is still*— etc.; but then the two words, being subject and predicate, are often separated and the second can be connected more loosely, § 262.

c) lastly all prepositions, § 217. The indications of time, place, cause, purpose, similarly subordinate to themselves the whole following sentence, although somewhat more loosely, § 222.

All these instances may strictly be reduced to this, that § 210. our languages might express the closely subordinated, the construct state, in the genitive.

The general sense of this subordination allows a much wider extension in usage: an adjective also, or a relative sentence, might be in this way subordinated to a preceding substantive, ψ 16. 3; and two words in themselves of equal force and reference might be thereby united to express a single higher meaning (composition by means of coordination) as חֵכְמָה וְדַעַת *wisdom and knowledge*, Is. 33. 6. But this wider usage prevails but little.

In the formation of this *status constr.* the subordinated § 211. word (if it does not itself further subordinate a following noun, § 209) remains unchanged in form: the personal pronoun only is appended in this connexion so closely to the governing member of the series that it assumes in this instance a peculiar form, §§ 247. 254 sq. But the first member, as requiring for and linking with itself the second, is, firstly, spoken more incompletely, quicker and shorter; and, secondly, had originally a final vowel as a distinct connecting sign, to which the whole word strongly tended, in order to attract the new member the more strongly by means of this support. But there now remain but scattered remnants of this *final vowel of attraction*; originally it was probably as a relative particle *jâ* in its full form, but its present form is usually *i*, as in the proper-name מֶלֶךְ צֶדֶק, lit. *king of right*, rarely *ô*: בְּנוֹ *son of*—, Num. 24. 3; Gen. 1. 24, or *ae* in בְּנֵי *from* with מְנֵי Is. 30. 11 (both poetical for מֶן, § 217 a). In the old ending of the plur. -âm (for *im* § 177) has been formed *ae* from *â* + *i* after the *m* has dropped off, and so retained: but elsewhere the connecting letter generally has become very rare, and, with the exception of ancient proper-names and some relative particles (as בְּלֹאִי *without*, וּלְאִי *besides*), belongs more to the poetic language.

Nevertheless where this vowel-ending is no longer visible, many traces of it are left.

1) The ending of the fem. sing. is always hard *-th* as before a new vowel: אֲרָחָה from אֶרְחָה; in words which can append the *-th* without the tone in the *statu absoluto*, acc. §§ 173, 186—88, it is usually still more easy and frequent, as מְלַחֶמֶת constantly besides מְלַחֶמָה.

2) The ending of the fem. plur. *-oth* has in general no connective vowel: still, as a trace of it, the *ae* of the masc. plur. has been transferred to the fem. plur. in the construct state of the words בָּמֹתַי (*bam<sup>o</sup>thae*) *heights of—*, comp. § 215, and מִרְאשֵׁתַי *at the head of—*, as well as generally before the suffixes, § 259.

3) Several noun-stems return in the construct state to a vowel as their original third radical, even if they have always lost it in the absolute state: the names of kindred אָבִי *father of—*, אחי, אחי, § 149; further רֵעָה or רֵעָה *friend* with *st. abs.* רֵעַ, § 146. Simple stems of the first form often throw at least the accented vowel to the end of the word, mostly before gutturals: נָטַע, סָחַר, חָרַר, זָרַע from נָטַע, סָחַר, חָרַר, זָרַע, but also הָבַל from הָבַל (*vanity*).

§ 212. The shortening of vowels moreover is as follows:

1. The vowels which are merely pretones wholly disappear, as well those before the last stem-syllable: חָמָה, חָמָה, מקום, מקום, as also those before the endings of gender and number. To the latter class belong

1) The *plur.* of simple stems of the first form, in which the short original vowel then reappears of necessity after the first radical: מְלָכִי, סָחָרִי, כָּפָרִי, from מְלָכִים, סָחָרִים, כָּפָרִים, §§ 24, 48, although instead of *a* an *i* often appears, acc. § 32; יָלְדִי and יָלְדִי from יָלַד; in a very few instances *o* does not reappear: חֲקָקִי from חָקַק, acc. § 146, and שָׁקָה, acc. §§ 186, 1, 174.

From לִי the third radical is often lost, but at times it resists the loss by the retention of the pretone: לָחִי or לָחִי from לָחִים (*cheeks*). Also א from ע"א or ל"א often retains the pretonic vowel: תְּאֵמִי from תְּאֵם, חֲטָאִי from חָטָא. — Besides the *a* is retained in words like מִגֵּן *shidd*, מִסְךְ *covering*, as § 187: מִגֵּן, מִסְךְ.

2) Of the tone-lengthened vowels of the simple stems of the second form  $\bar{a}$  always disappears,  $\bar{e}$  less often,  $\bar{o}$  not at all: in the first radical an  $i$  is spoken in case of necessity after the falling away of the following vowel, but in the place of this  $i$  the stronger  $a$  is found not only in the stems with  $\bar{a}$  but also on the other hand in some with  $\bar{e}$ : יִשְׂרִי, צָרְקָה from יִשְׂרִים, צָרְקָה; שְׂמָחִי and שְׂמָחִי from שְׂמָחִים; וְנָבוֹחַ from the sing. וְנָב, but also צָלְעוֹת and שְׂדֵמוֹת from צָלַע *side*, שְׂדֵמוֹת *fields*.

3) Of the tone-lengthened vowels of stems with firm vowels before the final syllable  $\bar{e}$  always disappears, as הוֹעֵבֶת from הוֹעֵבֶת *abomination*, מְזַמְרֶחַ from מְזַמְרֶחַ *pruning knife*. Likewise  $\bar{a}$ , save in the stems פָּתַח, acc. § 155, and in several substantives in  $m'$  or  $l'$  from weak roots: מְרִישִׁי, מְרִישִׁי, מְטַעִי, מְקַרְאִי, מְקַרְאִי;  $\bar{o}$  vanishes in אֲשַׁפְּלוֹת from אֲשַׁפְּלוֹת, acc. § 147, and sinks to  $u$  sometimes: מְטַמְּנִי from מְטַמְּנִים.

The shortening גָּלַגַל from גָּלַגַל, § 158, is also to be observed.

2. The vowels of the final syllable that can be shortened § 213. are shortened as far as the tone allows, but since the word in the *st. c.* only rarely connects itself with the following word without any tone (by Maqqef, § 97):

1)  $\bar{a}$  is shortened to  $\acute{a}$ , even in the stem פָּתַח, § 155, the  $\bar{a}$  of which elsewhere strongly inclines to unchangeableness: רָגַן; it is very rarely unchangeable in a substantive: מִתָּן *gift*, from נָתַן, Prov. 18. 16. From  $\bar{e}$  rarely  $\acute{e}$  before Maqqef, usually  $\acute{a}$  acc. § 33: שָׁכַן from שָׁכַן; thence further מְרַבֵּץ, acc. § 108, from מְרַבֵּץ, מְרַבֵּץ; except in בָּחַח, acc. § 108,  $\bar{e}$  rarely remains: עָקַב from עָקַב *heel*, otherwise יָרָא acc. § 75 from יָרָא. However, these abbreviated stems of the second form often throw back the accented vowel somewhat more strongly upon the first syllable, to present confusion with the similar stems of the first form, § 211, 3; נָכַר from נָכַר *foreign* (country), עָשָׁן from עָשָׁן *smoke*, גָּוַל from גָּוַל *prey*; and indeed then  $a$  can push itself forwards without any regard for an original  $e$ : עָרַל, עָרַל from עָרַל *uncircumcised*, עָרַל; at times חָלַב from חָלַב *milk*.



2) The  $\bar{o}$  of the second form is very rarely shortened, before Maqqef — גָּדַל Nah. i. 3, and גָּבַה before a guttural, from גָּדוֹל, גָּבַה, § 149. *b*.

3) *ai* is contracted into *ae*: בָּיַח from בָּיַח, Deut. 15. 8, from בָּי; hence the dual-ending *-dim* after the loss of *m* is contracted into *-ae*, and so becomes like the *st. c.* of the plur. Similarly מוֹח from מוֹחַ, § 146, yet עוֹל from עוֹל remains. — The  $\acute{e}$  of the לִי contracted from *ae*, becomes simple, tone-long  $\bar{e}$ : קָצַה, גּוֹלָה, שָׂה, from קָצַה, גּוֹלָה, שָׂה; but from פֶּה, *mouth*, § 146, arises the still more simple פִּי.

4) קוֹבַע with the tone drawn backwards from כּוֹבַע *helmet*, formed acc. § 156, is an instance of peculiar abbreviation.

§ 214. 3. Of וְכָרוֹן, § 163, חֲלָמִישׁ, § 154, *st. c.* וְכָרוֹן, but קָנָם before Maqqef. Similarly אָנָּמִי from the plur. אָנָּמִים of אָנָּם *pool*; but, on the contrary, נִכְבְּרִי, part. Nif. as substantive, *‘the honourable’*, from the plur. נִכְבְּרִים.

§ 215. Here and there still greater abbreviations are to be met with, as the  $\bar{o}$  of the plur. fem. of a word that occurs mostly only in the plur.; כְּמוֹת *heights* is shortened into the most rapid  $\bar{o}$  before the new ending *ae*, 211: כְּמוֹתֵי *bdm<sup>o</sup>thae*. Further in the first vowel in the stem § 160, the prefix of which is somewhat loose (comp. מִקְדָּשׁ with Dag. dirimens § 28): מִקְדָּשִׁי from מִקְדָּשׁ *sanctuary*, Ez. 7. 24, מִקְצְעוֹת with the *st. abs.* מִקְצְעוֹת, *sing.* מִקְצָע *corner*, Ex. 26. 23 sq.; 36. 28 sq.

#### THE ה־ OF MOTION. — PREPOSITIONS.

§ 216. The only feeble attempt to form case-endings appears in the affixing of a demonstrative ה־ (rarely ה־), to denote tendency, direction and motion to a place, as מִלְּפָנֶיךָ הַהָרָה *towards the mountain*, מִלְּפָנֶיךָ מָרָחָה *towards Marah* (fem. sing.), מִלְּפָנֶיךָ כַּשְׂדִּיָּמָה *to the Chaldeans*, i. e. to Babylon, also בְּבָבֶלָה with the meaning of our *in* or *at Babylon*, when it is sufficient merely to refer to a place, e. g. if a stranger speaks of it, Jer. 29. 14. On the other hand, this ending can never express motion towards a person; and the force of an accusative, the case of reference and motion, might, indeed, easily be given to it, as מִלְּפָנֶיךָ שְׁלִישִׁיתָ *‘the third times’* (zum dritten) Ez. 21. 19, further in the phrase לְךָ חֲלִילָה *for profanity to thee!* i. e. far be it from thee!

and in the adverb of time עַתָּה *now*, properly at this time, acc. § 90 from גַּח; but this application has not been made. — The word in *st. c.*, § 209 sq., allows this further transformation, as יָמָה סוּף *to the sea of reeds*, from יָם; yet this ending is found but rarely in this construction, and the word in other cases in the *st. c.* before סוּף is יָם סוּף.

This weak vowel-ending is appended without the tone to the long vowel of the last syllable, leaves the short accented vowel which cannot advance short: הָרָה *to the mountain*, acc. § 70 from הָר, מָלָה in music *higher!* i. e. *loud!* from מָל, acc. § 38, and often retains it even when it might advance or when a firm syllable precedes: מִדְבָּרָה or מִדְבָּרָה, from the *st. c.* מִדְבָּר *desert of*—, פִּרְגָּה אֲרָם *to Aram's field*, from the *st. c.* פִּרְן for פִּרְגָּה, since the tone moves backward, acc. § 91, and still remains before א, acc. §. 63. To vowel-endings, excepting that of the fem. sing. which passes into *-th*, this weak vowel is not easily appended: it is never found attached to the *st. c.* plur., and such forms as מַעֲלָה *upwards*, מַטָּה downwards from מַעֲלָה *ascent* and מַטָּה *decline*, root נָטָה, with the *e* displaced, which have become adverbs merely, are rare.

A preposition can be prefixed to a word of this kind without altering its meaning, for still nearer definition, as מִצְפוֹנָה *from towards the north*, i. e., *from northwards*, בְּנִגְבָּה *in southwards*, i. e., *in the south*, לְאֵלֶּה *into hell!*

For the expression of all the other subordinations in a § 217. sentence, where neither this ה־ of motion nor the *stat. constr.*, nor the accusative as before explained, can be used, *prepositions* must be made to serve. All prepositions (except those described § 221) have originally a *local* meaning; but the local meaning readily touches here and there or wholly disappears in the mental. They are separated from the verb, since the language does not connect verbs with prepositions. There are as follows:

a. i. מִן (§ 242) *out* and *from* (although each of these meanings can be expressed with greater nicety by circumlocution, § 219); hence of the side and region, like *a dextra*; of the part of a whole; but also *to draw back from*, where we say in English *of* (*to be afraid of*) and *from* (*to hide from*),

but the Germans *vor*; distant far from, i. e., *without*. As a sign of comparison in relation to something predicated of two objects, *distant from*, *far from* means *more than*; it stands just as the Latin ablative with the comparative, only that the Hebrew has no special and proper sign for the comparative. Of time: *from* (the time specified) *on*, immediately after; of an immediate cause: immediately *on account of* something.

b. 2. לְ (to, in relation to —, but also to put into the ark, i. e. to put them *within* for preservation there; comp. εἰς οἶκον in the N. T. = *at home*, Germ. *zu Hause*).

The לְ, shortened from לָ, also expresses this direction or relation, but is used much more frequently and tropically; it forms adverbs, as לָרַב *in abundance*, לָבַטַח *to rest, restfully*, לְעֵין *ad oculum*, i. e., *oculatim*; and serves especially to express the dative of our languages, mainly the so-called *dativus commodi*; further with passive verbs, to supply the really active person, as הוּשָׁמַע לִי *he is heard (by) me*. Of time: *towards*; of the external cause: *at or on account of*.

עַד, properly in the fuller form עָדִי, with an Infinitive *while*, elsewhere *unto, quite to, even*.

c. 3. עִי, a very frequent particle, the Latin *in* with the ablative and the accusative, our 1) *in*; but — 2) of the immediate vicinity *at, by, on and about*, to speak, think *about*, or *upon* something; and — 3) *with*, to express the instrument or rather *means*; hence *to swear with* God as intercessor, Latin *per*, but in English and German *by*; and of the price which is given for something, our *for*.

The word בֵּין, related to עִי, can be used only with two objects, or a dual, or a word having the idea of multitude; the second object can be connected more briefly by means of the dative merely, § b, as בֵּין מַיִם לְמַיִם *between water and water*.

עִם and with little difference אִתָּ (arising from *enth*) express a more independent accompaniment, nearness, or reciprocity: *with, near, against* another; also *as*; further *“this is with me”*, i. e., I have it, know it, will it.

## 4. More definite local relations:

d. 1) *על* upon, over, is used of clothing and ornament, also sometimes of protection, but more frequently of a *burden* or *duty* which has to be borne, and therefore takes the place of the *dativus incommodi et violentiae*. It is also our *as to*, and *on account of*. Subsequently, it gradually coincided with *אל*, §. b, so much that it came more and more to take its place. — *תחת* from *נחת* to rest, formed acc. § 161, lit. *bottom*, is *under*, but also our *instead of*.

2) *אחרי* or *אחר* acc. § 63 for *אחר*, *after*, *behind*, also of time. — *בְּעַד* also means *behind*, yet in distinction from *אחר*, more closely behind, as if something would come through; and hence *through* of place and instrument Joel 2. 8, 9; or as if something surrounded a thing, and hence *about*, *around*, tropically *for*, *ἀφί, περί*. — *נֶגֶד* plain, *dear before*; *נֶכַח* or more definitely *לְנֶכַח* straight before, and both tropically *for*, for the benefit of; *מול* overagainst.

3) *אצל* by the side of, beside; *עֵבֶר* beyond.

Some of these relative words are first formed by the com-§ 218. position of prepositions with other words, or are made more distinct and definite. *לִקְרָאָה*, acc. § 73, lit. *ad occursum* is simply our *to meet*, Germ. *entgegen*. — *לְפָנַי* to the face, i. e. *before*, is most frequently used in this meaning, but also in a temporal sense; *עַל פָּנַי* upon the face, i. e. *close before*, *מִפְּנֵי* back before expresses more definitely than the simple *מִן* the inimical or overpowering cause, *on account of*. — In composition with a negative *מִבְּלִעֲדֵי*, or somewhat shorter *בְּלִעֲדֵי* not unto, i. e. *except, praeter*.

A compound word like *לְפָנַי* has accordingly assumed such a simple idea that yet another preposition may be prefixed to it, § 219.

By the composition of a weaker preposition with another § 219. and stronger one the relation may be denoted more definitely; and

1) in the preposition itself, without reference to the construction: *מַעַל* is *suprà*, *מִתַּחַת* *infra*, *below*, where *מִן* denotes the part and side, as in *מִחוּץ* without, *מִבְּתֵר* within, *מִיְמִין* right of—; similarly *לְמַעְלָה* upwards, § 216. — On the other hand, *לְמַד* denotes the space as measured forth from, i. e. *inde a*.

2) with reference to a verb of motion, a stronger preposition, which itself predicates no motion, placed after **אֶל־** expresses more definitely the aim and end: **אֶל־אַחֲרַי** *unto behind*, **אֶל־תַּחַת** can be translated more simply in language possessing an accusative ending, by the one preposition *under* (Germ. *unter*, Lat. *sub*) with the accusative, and this first preposition would be less necessary generally if the Hebrew could govern different cases by prepositions. More frequently the more definite preposition after **מִן** describes the more exact manner of the motion *from* the object: **מִבֵּין** *out from between*; **מֵעַל** *from upon* — in all the significations of the simpler **עַל**, § 217. d; **מִתַּחַת** *from under*; **מֵאַחֲרַי** *from behind*; also **מִלְפָּנַי** *from before*; **מֵעַם** or **מֵאֵת** lit. *from near*, which, when referring to persons, usually express no more than our *from* more definitely, as **מִתּוֹךְ**, lit. «from the midst» expresses our *out of*, are most frequent and noteworthy.

§ 220. The longer prepositions can also serve in a sentence without connection with a noun, whenever the sense is clear from the context; they become adverbs then: **תַּחַת** *below*, **עַל** *above*, in poetry; **אַחֲרַי** or **אַחֲרַי** (in a longer form) *afterwards*; **לְפָנַי**, coming back into the absolute state, *formerly*, **פְּנִימָה**, acc. §§ 218, 16. *within*, into and within the house through the first door, ψ. 45. 14.

§ 221. Of another origin and of a somewhat different nature is the preposition **כִּי**, *as, like*, § 105, which appears less freely than our *as* before a whole sentence, but rather, just as our *like* or the Latin *instar*, governs a single noun, and so far is equal to a common preposition, as **כִּיהוָה** *as Jahve*, **כַּעֲבָד** *as a servant*. This particle is used more freely, after the manner of an adverb, in certain constructions, **כִּיהִיּוֹם** *as to-day*, § 244; still it is generally treated as a prepositions, and therefore often stands without any intervening definitions immediately before a noun, as: *O had I* **כְּיָמֵי קִדְמוֹתַי** *like the days of former-times*, i. e. such days as those of former times were. With numbers it is our *about*: **כְּאַלְפִים** *about 2000*. With the infinitive: **כְּדִבְרֵוֹ** *as his speaking*, i. e., as, or as soon as he spoke (speaks).

§ 222. A particle that can appear only at the head of a whole sentence, as **אִם** *if*, **וְ** *and*, **אֲףִי** *also*, cannot so closely subor-

dinate a noun to itself as a preposition can, but stands as a *conjunction* more loosely before the one or the many words with which it is brought into a connexion of thought. If single particles like וְ *and*, וְאִם or אִם *also*, add a single noun to a preceding noun, they only continue the relation of the noun in the sentence\*. But it is otherwise with the *vav consecutivum* §. 230—235.

If a particle generally used as a preposition is to become a conjunction, a relative particle must be joined to it, which appears at the head of the whole sentence, and upon which the force of the preposition is operative, as כִּי אֲשֶׁר or in poetry more frequently כִּי מוֹ *as that*, i. e., *as*, כִּי אֲשֶׁר *in that*, i. e., *since*, כִּי הִנֵּה *instead of that*; yet single prepositions, through not the shortest, are sometimes exalted to the position of conjunctions, as עַד *till*; and some few compound particles are constantly conjunctions when they stand before subject and predicate, but prepositions when they stand before a single substantive: מֵאָז *since* as prep. and adv. ψ 76. 8, כְּעוֹד *whilst* or *within* this or that time, כִּי אֵין and כִּי אֵפֶס *when not* and *without*, further in the compounds of הֵן, which expresses fulness, with מִן, בִּי or בְּ, as מִדִּי *as often as* or *since every* —.

## 2. THE RELATIONS OF THE VERB (MOODS).

### 1) VOLUNTATIVE, IMPERATIVE, COHORTATIVE.

The Perfect, spoken with more than usual force and as § 223. an exclamation, may be made to express volition, as a *precativum* expressive of a holy desire that one would see fulfilled, as אֲכָרִי *perished* (may they be) the wicked! ψ 10. 16; Job. 21, 16: 22. 18: but then the *perf.* must stand at the head of the sentence with great emphasis. This usage is in Hebrew infrequent, and does not affect the form of the *perf.* But from the *imperf.*, which as the sign of what is becoming can also express

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\* But might then have the force of prepositions also, which the Arabic shows and of which there are some traces in Hebrew.

various activities and exertions of the will, branch off, acc.

§ 136. 1, 3, in new forms the common moods of the will:

§ 224. 1. The *voluntative*, or the expression of the desire that something may be, arises from the imperf. by means of a shorter pronunciation only, in that the voice seeks its rest towards the beginning of the word. But the effect of this is but little seen in the many persons of the strong verb that close with the third radical, on account of the laws of the tone: only the *i* of Hif. can contract into *ē*, acc. § 35: יִשְׁכֵּן *may he cause to dwell!* תְּבִיאָה *let her bring forth!* and in gutt. לִי *a* is found even in Pi-el, as יִשְׁלַח *may he release!* The shortening is more observable in ע״ו, where the tone can move backwards to the penultima if a closely connected particle precedes or follows: אֶל-הַשֵּׁב *ne reduc!* from תִּשְׁבֵּי Hif., יִשְׁבֶּנָּה *redeat quæso!* from יָשׁוּב Qal; but usually the tone remains upon the last syllable, so that here not short but tone-long vowels arise in the place of the unchangeable ones: יָקָם, and somewhat stronger יָקָם Qal, יָקָם Hif.; from יִסְחֹף, § 127, יִסְחֹף, in pause יִסְחֹף; yet when there is gutt. לִי also, the *i* remains sometimes in Hif. (here and in the similar abbreviations §§ 226, 232), as יִשְׁעֵי ψ 72. 4; יִגְיִי for יִגְיִי, acc. § 18, root גִּי, ψ 141. 5; 55. 16.

The *l* lose the final *é* entirely in the backward tendency of the tone: יִגְלֵי from Piel יִגְלֶה; יִגְלֵי from יִגְלֶה Nif.; יִסְחֹף, יִסְחֹף Hif.; from Qal either יִסְחֹף, inasmuch as the *i* remains accented, or, acc. § 33, more frequently יִסְחֹף; from gutt. פִּי: יִסְחֹף from יִסְחֹף, so that Qal and Hif. coincide; yet the *i* remains here also in some roots with the harder ח: יִסְחֹף, § 64, with *Dag. lene* retained acc. §§ 26, 48, יִסְחֹף, on the other hand unshortened: יִסְחֹף, acc. § 65; from ע״ו as well: יִסְחֹף, יִסְחֹף from יִסְחֹף, § 57, in pause יִסְחֹף. From פִּי as well: יִסְחֹף Qal from יִסְחֹף, יִסְחֹף Hif. from יִסְחֹף, root יִסְחֹף.

Still sometimes the full form appears, or the *é* is changed into the simpler *ē* or further shortened into *i*, after the analogy of the Aramaic, as § 213. 3.

§ 225. The persons which, acc. § 191, suspend *-ûn* or *-in* to the root ought to cast off the *-n*; and before those persons with נה— at least the ע״ו ought in all cases so to abbreviate

themselves that the inserted vowel, § 196, should drop off, *הַשְׁכִּינָה* Qal: but these distinctions are not established and observed in the present form of the Hebrew language.

The *Imperative*, the intensified voluntative, always stands § 226. so disconnectedly as an exclamation that the negation of the will *אַל* (*μή ne!*) cannot precede it but only the voluntative: *הִי אַל ne sis; הָעַשׂ אַל ne fac!* It has also a form for the *second* person only, as the nearest object of command; and this not in the pure passive stems, Pu-al and Hof-al. It is derived entirely from the voluntative, and has the same abbreviation towards the end, only here and there more thoroughly carried out: its most distinctive mark is the rejection of the prefixed personal sign *ה*, whilst otherwise number and gender are indicated clearly enough. But this as applied to individual forms produces some new results. In all stems which begin with the external affix *ה*, this aspirate, previously displaced by the personal sign, § 192, assumes its old place; in *Nif.* in addition to this the tone is sometimes attracted wholly to the penultima: *הַשְׁמֵר*.

The remarkable form *נִקְבְּצוּ* for *הִקְבְּצוּ*, through a greater shortening of the pronunciation, is sometimes found, whereby the imper. Nif. in the plur. appears to coincide with the perf.

In Qal the shortening of the masc. sing. and fem. plur. makes no further difficulty: *כָּחוּב* from *הִכְחִיב*, half-passive *נִדְלָנָה* from *הִנְדִּלָּנָה*; but the ending *-na* often loses its vowel in the gutt. *שָׁמְעוּ* and then further *קָרְאוּ* acc. § 62, or in other cases its *-n*, so that merely *-a* remains, Is. 32. 11. The formation of the masc. plur. and fem. sing. is more difficult: since after the rejection of the prefix *ה* two vowelless consonants would be created, the first of these generally assumes *z*, which remains very unstable and loose: *כָּחוּב* from *הִכְחִיב*, *חִרְרוּ*, *הִכְחִיבוּ* from *חָרַר*, even *שָׁחֲרוּ*, *contra* §. 65; but sometimes the active *o* of the second radical is projected to the first, as *מִלְכִּי*, *עֲלִי*, also *קָסָם*, from *מִלָּךְ*, *עָלָו*, *קָסָם*. From gutt. *ע* usually like *טַחְנִי*, *שָׁאֲלוּ*, and with *א* before it *אֶחָדוּ*, but also *אֶחָדוּ* as from the masc. *אֶחָדוּ*; very much abbreviated *יִרְאוּ fear ye!* for *יִרְאוּ*, acc. § 73, is found once, 1 Sam. 12. 24.



§ 227. The פ"ו lose in this imper. Qal the first radical, which in the imperf. is very much altered, acc. § 139: שָׁב plur. שָׁבוּ from שָׁב, plur. fem. שָׁבְנָה from שָׁבְנָה, somewhat longer on account of the short word; but on the other hand, the first radical of פ"י is as a rule retained: יָצַק from יָצַק, but also קָץ; still greater abbreviation is evident through the drawing back of the tone of the plur. הָבוּ *give ye!* i. e., *come on! go to!* comp. § 228. The פ"א, § 139, form the imperative as a new form: אָבֵל with imperf. הִתְאָבֵל.

The פ"נ the more constantly they assimilate the נ in the imperf. Qal. acc. § 139, and become like the פ"י, lose so much the more the נ in the imper. also: נָצַר from יָצַר, but נָשָׂא, נָשָׂא, נָשָׂא from הִנָּשָׂא, plur. נָשָׂו, but acc. § 91 with the tone tending backwards also נָשָׂו Josh. 3. 9, before a closely connected word with the tone at the beginning. Likewise קָח *take*, plur. קָחוּ from the root לָקַח.

The Qal of ע"ו is not קָם but somewhat longer קָם, or written קָם also, but in the plur. fem. שָׁבְנָה is possible. The words שָׁוִי, שָׁוִי remain unshortened, with others of the class described in § 127.

The ל"ה losing their final vowel in the masc. sing. Qal would become too short, and therefore they are always אָלָה, אָלָה with  $\bar{e}$  acc. § 213. 3, also נָטָה, an original form, with the voluntative הָטָה; from הָיָה *to live* הָיָה, fem. הָיָה; plur. from a פ"א at the same time אָפּוּ *bake ye!* and אָחִיו, acc. § 194, *come ye!*, with a firm vowel at the beginning, § 59, because these roots seek strong vowels there. On the other hand, צוּ *command!* from הָצוּ voluntative from the Pi-el צָוָה; rarely צוּה acc. 213. 3.

§ 228. 3. A peculiar *strengthening* of the two preceding moods is attained by suffixing the הָ (rarely הָ) of direction, § 216, which connected with verbs expresses more strongly the direction of the will. This is most frequent and at the same time most characteristic only in the *first* person, as the person of self-admonition and self-excitation, as אֶזְמָרָה *let me sing!* אֶלְכָה *we will go!* also when the will of the speaker is under external compulsion, as: *into Hades* אֶלְכָה *I must go!* Is. 38. 10. In the third person it occurs only here and there in poetry; some-

what more frequently with the second person of the imperative, but even then generally only in Qal and in this mostly only in connexion with the very short forms, § 227, of weak stems, as הִנֵּה *give!*, שָׁקָה *kiss!* שֵׁבָה *sit!* from יָשָׁב, and with the words used almost as interjectional particles: לֵךְ *go! away!* and הִבֵּה *give! here!* both equal to *come! well!* but the last word shortened acc. § 227.

It follows very much the ה— of motion belonging to the noun § 216 in the manner of its annexation: it is appended without the tone to the naturally or otherwise unchangeable vowel of the last syllable: אֶקְוֶה, הִתְקַיֵּיבָה, § 91, and often receives the tone when it displaces the short or merely tone-long vowel preceding it: אֶחָדִיל from אֶחָדִילָה, § 108. 1, הִנֵּה from הִנֵּן, in which case, however, a vanishing *o* usually reappears in connexion with the first of the two vowelless consonants which might arise: שָׁכַבָה, עָרָבָה, עֲזָבָה, from שָׁכַב, עָרַב, עָזַב, but at least in pause leaves every vowel in its original place, becoming itself toneless: הִנֵּה, שָׁכַבָה, עֲזָבָה. — From עָע: in Qal נִסְכַּף, but also נִבְלָה, acc. § 193, *let us confound!* from נָבַל, Gen. 11. 6; in the imper. Qal קָבֵה *qóba*, before Maqqef from קָב acc. § 82.

Here also this ending is rarely attached to vowel-endings; therefore the full, unabbreviated pronunciation of the לָה, and לָא also, takes the place of this intensive הִתְ—, which is very rarely (ψ 41. 5; 77. 4; Is. 41. 23) used saving when an unchangeable vowel precedes לָא (as אֶבְוֶה); neither can it be suffixed to those persons of the imper. that close with vowels, i. e., to all except the masc. sing., although remarkably the ע"ו and ע"ע sometimes accent the last syllable: שׁוּבִי ψ 116. 7; Is. 44. 23.

From all this follows that the voluntative is confined § 229. commonly to the third person, the imperative always to the second, and the intensifying הִתְ— mostly to the first; and the last modification may for brevity be denominated the *cohortative*.

## 2) THE MODIFICATIONS OF AN ACTION AS STANDING ALONE OR IN RELATION. — CONSECUTIVE MOODS AND TENSES.

As a preposition and a subordinated noun form an in-§ 230. separably close combination, so also can a conjunction and

a subordinated verb, in which case the one member conditions the other and only both give in this combination the full sense. But for this end particular conjunctions only are used, since an ordinary conjunction stands quite disconnectedly before the sentence without such force. One of these important conjunctions is especially the copula ׀ when it does not denote the simple *and*, but, as our *then* or *so*, more emphatically the *sequence* of action, time, or thought; and it was then without doubt brought more distinctly forward in the spoken language. If this or a similar conjunction becomes connected with a tense or mood, *relatively progressive* tenses and moods are formed, which join themselves on to any given place in a thought and describe the further sequence from that point onwards; and the two tenses take a new and specific form for this object. Of chief importance in this respect is

1) *The relatively progressive Imperfect*. The syllable *a-* with the reduplication of the first consonant is prefixed, as a temporal particle referring to the past, to the imperfect, is of pronominal origin, and, corresponding to the augment\*, means *then*, but is always amalgamated with the emphatic copula — ׀ *and* into *va-*; by means of this amalgamation of the two particles is produced the more emphatic *and* that refers an action; which has been firmly connected with the narrative at some point, to past time. The imperfect connects itself in the form of the voluntative with this prefix; the voluntative presenting the action more strongly as at that point of time as it were only just commencing and willing to come, or describing the mere occurrence of an action at the time. Now since this imperfect, which in other respects corresponds to the Greek Aorist, must always be connected by the emphatic *and* with something already mentioned or supposed to be known, it is evident that, the force of the relative progression being put out of view, the perfect would take its place: but as

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\* In Sanscrit, Greek, Armenian, Afghan. comp. Zeitschr. für d. K. des Morgenl. B. II. p. 304 f. In Hebrew this *a-* probably originates in *ad*, 18 § 103.

in nature all that was and is through the unceasing energy of motion and progress continually changes its form for ever new being, so in narrative each new event and progression (*and so —, then —*) changes\* the action, which of itself would stand in the perfect, suddenly into this inchoate tense, the imperfect; and upon on action of this kind another can immediately follow at every new advance of the thought without limit. And as manifold as the application of the perfect is, acc. § 135, so manifold is that of this its counterpart in each particular. In simple narrative: *וַיֹּאמֶר וַיְהִי* *he spoke and* (when he had spoken then) *it came to pass*; or of actions which at the time of speaking already plainly exist, but extend into the present in their effects: *וַיֵּשֶׁב וַיִּשְׁפֹּט* *this one has come as a stranger and judges* (as we have seen) *nevertheless!* Gen. 19. 9; 31. 15; 2 Sam. 3. 8.

The shortening of all persons ending with the third radi-§ 232. cal may here on account of the stability of the first syllable be greater than in the voluntative, § 224; in the stong verb the end-syllable of Nif. may be toneless: *וַיִּכְתֹּב*, also of Pi-el and Hithp. if a gutt. ע' has entirely given up the reduplication: *וַיִּכְתֹּב*; but in pause *וַיִּכְתֹּב* Nif., *וַיִּכְתֹּב*. In Hif. *וַיִּכְתֹּב*, rarely in *לִי* and *וַיִּכְתֹּב* ψ 105. 28, with *i*. In gutt. *לִי* *וַיִּכְתֹּב* Pi-el.

From פ"ו and similar roots acc. § 139 in Qal: *וַיִּצֹר*, *וַיִּלֶּךְ*, *וַיֵּאמֶר*, but also *וַיִּקַּח*, *וַיִּאָּכַל*; in Hif. *וַיִּלְכֹּד*, *וַיִּהְיֶה*, and also *וַיִּרְכֹּס* from *וַיִּאָּרִיב*; once in Hithp. even *וַיִּתְחַצֵּב* from *וַיִּתְחַצֵּב*, acc. § 54.

From ע"ו and ע"ע in Qal: *וַיִּקַּח*, *וַיִּסַּב*, in Hif. *וַיִּקַּח*; to avoid the coincidence of both kinds of roots, the ע"ע sometimes retain *u* and *i* without the tone, *contra* § 33: *וַיִּרְחַם* *it became putrid*, *וַיִּרְחַץ* *she broke*; even *וַיִּלָּחֵם* from *וַיִּלָּחֵם* *to resist* acc. § 114.

From ל"ה Nif.: *וַיִּקַּח*, Pi. and Hithp. *וַיִּצֹר*, in Qal primarily *וַיִּשָּׁב* or rather, acc. § 33, *וַיִּכְתֹּב*, then *וַיִּשָּׁב* or *וַיִּנָּפֵן*, in Hif. primarily *וַיִּשָּׁב* then *וַיִּשָּׁב*, acc. § 32. From פ"י at the

\* Hence Grammarians spoke of a *Vav conversivum*; and one might certainly to distinguish this *Vav consecutivum* from that simple one formed from it, § 348, speak of a *Vav consec. convers.*, if this meaning were not already conveyed in the two names *Vav consec. imperfecti* and *V. consec. perfecti*, § 234.

same time:  $\text{וַיֵּךְ}$  Qal; from  $\text{פָּנַח}$  or rather  $\text{נִיחַ}$  Qal; from  $\text{נִיחַח}$  Qal. From  $\text{הִשְׁתַּחֲוֶה}$ , § 121,  $\text{וַיִּשְׁתַּחֲוֶה}$ , acc. § 57, and with short *a* because in the verb. From  $\text{רָאָה}$  in Qal:  $\text{וַיִּרְאֶה}$ , in the third pers. masc. sing. still shorter  $\text{וַיֵּרָא}$ , with which Hif. must coincide.

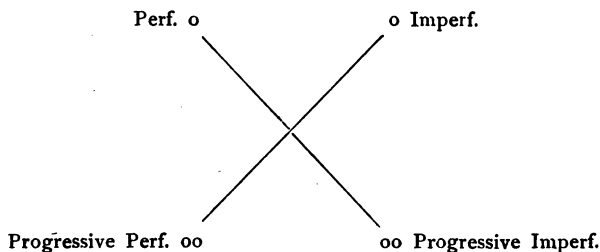
In the first person there is often a strengthening of the voluntative at the end. § 228:  $\text{וַאֲשַׁלְחָה}$ ,  $\text{וַנַּחֲלֶמָה}$ ; but the strengthening is wanting also, in which case the form fluctuates between the shortening and the retention of the full pronunciation:  $\text{וַאֲכַתֵּיב}$  or  $\text{וַאֲכַתִּיב}$  in Hif.

Further,  $\text{וַיֵּשׁ}$  as Pi-el for  $\text{וַיֵּיֶשׁ}$ , acc. § 83, should be noticed.

- § 233. Only poets sometimes venture to use these short imperf. without the prefix:  $\text{וַיֵּשׁ}$  for  $\text{וַיֵּשֶׁה}$  ψ 18. 12. However, this imperf. stands elsewhere without augment but mostly with the same shortening after  $\text{אֵן}$  then, 1 Kings 8. 1; Deut. 4. 41,  $\text{אֵן}$  then of time ψ 66. 6, and  $\text{עַד}$  until (as *donec pervenirem*) ψ 73. 17.

Poets may also intentionally use this imperf. without the augment with simple  $\text{וַיֵּ}$  to bring before the mind more vividly the past or the present, especially in the first persons: Is. 10. 13; 43. 28; 48. 3; 51. 2; 57. 17; 63. 3—6; ψ 104. 32b; 107. 26—29; Job. 22. 23—28, whilst the future in a similar manner is brought near as in flight by the unusual continuation of the simple imperf., Is. 5. 29 sq.; Job. 11. 9. One may therefore distinguish 1) *the two simple tenses*; 2) *the two complex* by the Vav of sequence; 3) *the two absolute tenses* derived from no. 2.

- § 234. 2. *The relatively progressive perfect.* As in the previous combination the advance of time or thought has this effect that actions actually past or existing are looked on and described as only changing and coming into being, in this combination the effect is produced that that which is about to come to pass is presented as immediately and at once coming into existence, so that the simple tenses in this way beautifully intersect each other



comp. a similar interchange § 267 sq.; and in all the meanings in which acc. § 136 the imperf. itself, or also its abbrevia-

tion, the voluntative and imperative, would be used, the relative progress immediately brings in this perf. with the emphatic *and* or *thén* or *so*. And in this respect also this perf. is the opposite of the previous imperf., that it has the augment behind instead of before, and at least attracts the tone of the word towards the end instead of towards the beginning, as if the *thén* at the beginning of the word pointed into the past, and at the end, having become much weaker in sound, into the future. — Still even then this change of tone is no longer everywhere visible in the existing form of the Hebrew language, and is found only in the following faint traces:

1) The ending *-tha* of the second pers. masc. sing. and *-thi* of the first pers. sing. have the tone, yet without the dropping off of the pretone: וְכַתְּבָהּ, וְכִלְתִּי from כָּתַבְתָּ, כִּילִי; still the tone remains very generally unchanged in the long vowels of לִי and לִי, as too sluggish for change.

2) The ending הָ of the third pers. fem. sing. and הֵּ of the third plur. are generally accented if they have no tone in the simple perf., acc. § 193: וְנָחָה, וְנָחָהּ, וְנָחָהּ. — But in pause everywhere וְנָחָה, וְנָחָהּ.

3) There are often with or without this change of the tone shorter vowels before, in Hithp. *ʔ* in the penultima: וְהִתְקַדְּשָׁהּ, וְהִתְקַדְּשָׁהּ; in Hif. *a* instead of *e* before gutt. פִּ: וְהִתְרַמְּתָּ, but rarely without the addition of a consonantal syllable at the end, וְהִתְרַמְּתָּ; further from עִ: וְהִתְרַמְּתָּ. Sometimes the inserted vowel, § 197, drops off: וְצִרְתִּי Ex. 23. 22, Qal from צָרָה, וְנִמְלִיחָם Nif. from מָלַל. Even וְשָׁבָהּ ψ 23. 6. from וָשָׁב.

3. *The relatively progressive voluntative* presents the will § 235. and purpose to attain something as the sequence or design of a presupposition, answering to our *in order that*, the Latin *ut* with the conjunctive. But when the particle is prefixed to the voluntative it is just the simple *ve*—; and this combination is found usually after an imperative preceding: הֲרָף וְאִדְבָּרָהּ *let be that I may speak!* but any other sentence containing the idea of design may precede, thus even: *It is good* וְיָחַל *that he wait*, θρ. 1. 19; 3. 26; Ez. 1. 17; Lev. 15. 24; 26. 43. — And as the imperative differs only in intensity from the voluntative, a *progressive imperative* also is possible, whenever the second person is used: *that he may pray for thee* וְחָיָה *and*

*thou* as I desire by that means *livest*, Gen. 20, 7; Ruth 1, 9; Job 11, 6.

The form *וְאֶעְשֶׂר* that *I may be rich* is remarkable, Hif. § 73.

### 3) INFINITIVE CONSTRUCT AND ABSOLUTE.

§ 239. The infinitive presents the naked idea of the verb-stem without reference to person and time, and on that account contrasts with all personal, tense, and modal forms of the verb, as also with the participle, which primarily presents a person to whom an action belongs and with whom it tarries. In Hebrew also the infinitive expresses the verbal meaning to a great degree stiffly, with no pliability, so that it cannot properly represent a complete substantive and, e. g., assume the article: the usage of the language, especially the poetical, endows only a few simple infinitives with this power, as *דָּעַת* *knowledge*, also with a verbal construction *וְהָיָה אִתּוֹ* *ἐξ ἐμὲ εἰδέναι* Jer. 22. 16; elsewhere it is rarely found with the article. Still it is not in Hebrew so contracted and limited in its application as in Latin; it is found in various constructions, divides itself even by change of form into two different kinds:

§ 237. 1. The infinitive is treated as a word capable of change and construction according to the combination of the words, and submits as a noun to the constructions of nouns: in this case it is in its primary character, and remains in its original form. This is met with

1) after the *stat. constr.* of a noun or a preposition: *בְּיוֹם עֲשׂוֹת אֱלֹהִים* «*on the day of the making God*» i. e. when God made man, *בְּדַבֵּר* *in speaking*—, *לְדַבֵּר* *to speak*. If it is wished to indicate the time definitely, the sentence might be so arranged that the finite verb could be used; still the infinitive construction is in this case always more natural.

2) If the infinitive after the manner of an accusative explains the reference of the preceding verb: *יִדְעָתִי דָבָר* *novi loqui*, *בָּא מְהֵרָה* *he hastened to come*, or also

3) may take the place of the subject of the sentence: *לֹא טוֹב הָיִיתָ הָאָדָם* «*not good is the being i. e. that the man should be alone.*»

. When in these cases that which would be the subject with a finite verb cannot well be dispensed with, it is subordinated to this infinitive in the construct state, as עָשׂוֹת אֱלֹהִים and הָיִיתָ הָאָדָם in the preceding examples. But when the infin. neither stands in this way before a more complete although disconnected sentence, nor depends on a preceding *st. c.*, in which cases it presents the verbal idea either more briefly and more dependently or more disconnectedly, it then frequently subordinates itself to the preposition לְ, as חָרַל לְצֵאתָ *he ceased to go out*. And this introduction of the inf. with *to* has become generally (as in modern languages) extremely prevalent; it is like a subordinate species of this inf., or like a special verbal mood in addition to the others, §§ 243—45. New idioms also have arisen from it: *it is not to be done*, i. e., one cannot or may not do something, even in the narration of what is past, Judg. 1. 19, and *it is to be done*, i. e., one must or ought to do it, ψ 32. 9; 49. 15.

Now when the inf. in the course of a sentence is joined, § 238. or at least according to the connexion can be joined with a preceding or a following noun, we have the inf. *construct*, inasmuch as it allows itself to be construed as a noun. Its form remains nearer to that of the verb, and arises from the imperfects of the different stems, acc. § 150, compared with §§ 138—142: —

1) Qal כָּתַב; half-passive שָׁכַב, שָׁלַח; the feminine ending is very frequent in half-passives and designedly expressive, elsewhere rare: אֲהַבָהּ *to love*, שָׂנְאָהּ *to hate*, יִרְאַהּ *to fear*, וְקָנָה *to grow old* § 129 sq., מְשָׁחָהּ *to anoint*. From gutt. לִי: שָׁמַעַ, שָׁלַח, קָרָא, with the imperf. יִשְׁמַע § 138, since in so short a word the inf. as noun prefers somewhat stronger vowels, § 145, while in the imperat. this *o* is very rarely audible: מִבֵּחַ Gen. 43. 16. Likewise from gutt. מָעַל: עֵ'.

From עִ' קִים, אִזַּר, שִׁים, still there is here also at times this longer *ô*: נִיחַ Num. 11, 25, with יָנִיחַ; from עֵ' סָב, מָר, שָׁךְ, sometimes סָבַב.

From פִ' פָּ, because the first radical is dropped, acc. § 228, always with the fem. ending: רָדָה Gen. 46. 3, elsewhere always with the pretone לָרָדָה, רָדָה, or rather in the *st. c.* רָדָה, רָעָה



and לָרֶחַ or instead לֶחַ, acc. § 80. — Likewise from פִּי"נ acc. § 139: נִשָּׂא, נִשָּׂא acc. § 79 always from נָתַן; נָשָׂא, נָשָׂא; also קָחַח from לָקַח; yet the full form נָחַן also occurs, and is always used if the imperf. still retains וּנָחַן.

The roots which can in this way drop their first radical in the inf. often form their abstract substantives from these infinitives in such a manner that the inf. passes into the *st. absol.* (§ 150): עֲרֵה congregation, עֲצָה counsel, שָׁנָה sleep, from יָעַד, יָעַץ, יָשַׁן, or loses its feminine ending in poetry with the greatest lengthening of the vowel according to the new form § 153: יָדַע knowledge, שָׂא or שָׂא exaltation, root נָשָׂא,

2) In the remaining stems also the infinitive follows entirely the imperf., rarely augmented with the fem. ending: פָּחַח, שָׁלַח Pi-el, very rarely as שָׁלַח fem. Is. 6, 13; — הִכְחִיחַ Hif., from הָרַק עָע or (yet very rarely) הָרַק, acc. § 112, Hif. of רָק; from הוֹלִיד or הוֹלִיד fem. Hof. acc. § 117; — הִפְּסַם passive from Hithp., § 132, with full passive vowels, comp. § 132.

Yet Hif. and Pi. sometimes retain the *i* of the perf. at the beginning, if the inf. is neither subject nor object, nor depends on a short preposition like לֵ, לְ, לְ, but assimilating more to the finite verb is subordinated to a preceding noun or a longer prepos.: עַד הַשְׁמִיר *until destruction*, i. e. until it be destroyed —, Lev. 14. 43, 46, 48; Num. 21. 35; Deut. 7. 24; 28. 48, 55; Josh. 11. 14; 1 Chron. 8. 8; Jer. 31. 32; 50. 34; 51. 33.

3) The לִי"ה retain only very rarely the *e* at the end, and then, acc. § 213. 3, as עֵ: הִיָּה, הִעָה Hif., חָפִי Pi. written for חִפֵּה Hos. 6. 9: the *o* from the active Qal is more frequent in these verbs as well in Qal as in all the other stems: רָאָה or רָאָה Qal, הִרָאָה Nif.; and this form has further mostly assumed the fem. ending יָ (on account of its greater facilities for the suspension of suffixes, § 256. 3): רָאָה or רָאָה Qal, הִגָּלֹחַ Nif., הִגָּלַח Hif.

The last form is followed not only by the לִי"ה very frequently, but also by some other weak stems; the עָע especially assume in Qal at times *ôth* with *a* preceding: חָנֹחַ, חָפֹחַ, and in this respect uncertain רָךְ (active, to cast down) Is. 45. 1.

§ 239. In addition to these infinitive forms the language expresses their meaning by means of other abstract nouns also, generally in Qal, as לִישָׁע to help Hab. 3. 13; מָסַע to draw, root נָסַע,

and this contrary to § 160 with a short vowel; more rarely in the derived stems.

2. The infinitive as *inf. absolute* is more inflexible and appears § 240. more disconnectedly in a sentence, sometimes as a pure exclamation, as הָלֹךְ *to go!* by which means also a peculiar kind of objective command is formed, Latin *eundum est* § 203; sometimes as a more complete explanation of the chief verb by means of additional remarks, or as a second, brief summary of the same verb, instances in which the gerund in *-ndo* might be used in Latin; very rarely merely as a subject or object, and then always without a preposition and other nominal constructions, Is. 7. 15 sq.; 42. 24; θρ. 3. 45. This *inf.* is never construed in a sentence as a noun, but has the full force of its verb, which it represents only more disconnectedly. In form therefore it originates from the foregoing *inf. constr.*, of which it is only another stronger and more independent species; it is distinguished from the *inf. construct* by its fuller vowels and greater regularity.

1) Qal: פָּחַח or פָּחוּח with the pretone and long *ō*, which appears in the half-passive verb also: גָּדוּל. From לִיָּה: רָאָה, rarely with the retention of the feminine ה—: שָׁחוּח. From עִי: קוּם, from עִי: סָב or oftener סָבַח. The פִּי and other stems with shortened first syllable present the full root again: לָלַח, נָחַח, לָקוּח.

2) In the remaining stems also this *ō* seeks entrance: יָסַר or יָסַר, יָלַח or יָלַח Pi. Only Hif. never assumes it, but changes its *i*, acc. § 156, into the shorter *e*: הִפְחִיחַ, הִקְחִיחַ, whilst this *e* appears in Hof. also: \*הִגְחִיחַ, root נָגַח.

3) Nif. can also take a new form with shorter vowels (or from the perf.), as נָחַח, נָחַח; yet this is found primarily only if the *inf.* stands before the perf. of the same stem; as also נָחַח Pi. in such a position 2 Sam. 12. 14.

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\* But from an entirely different cause, that is because then through the strengthening, the *i—e*, which originally distinguishes the last syllable of the passive after the foregoing *u—o*, actually appears, as elsewhere only in trisyllabic passives, §§ 132, 238. 2.

An other noun takes the place of the inf. but very rarely: *משׁוּשׁ rejoice*, root *שׁשׁ*, Is. 8. 6.

Notwithstanding the inflexibility belonging to this infinitive, certain words having this origin, after they have become adverbs, have again become flexible and have been used in every construction to which a stem-word is liable. So especially *הַרְבֵּה* *multum* or rather *πλέον*, and then for this very word the inf. absol. *הִרְבֵּה* is formed afresh.

### 3. DEPENDENT PARTICLES.

#### 1) PREFIXES.

§ 241. Many little words in themselves too dependent and weak to stand alone are supported as prefixes to other more substantive and stronger words: the article *הַ*, § 181, the prepositions and conjunctions, §§ 217, 222, the interrogative and negative particles; possibly also the smaller interjections, as *אֵילִי woe to him!*, acc. § 101, Ecc. 4. 10. If a negation though standing alone is intelligible at least as an answer, as *לֹא not!* (i. e. No!), still the remaining particles have become wholly dependent and inseparable, and are, if shortened to a single full (i. e., still spoken with a full vowel) or imperfect (i. e., vowelless) sound, in writing always connected with the following word.

§ 242. The prep. *מִן* § 217a, always assimilates its *-n* to the consonant: *מִכֵּל*, but retains the short vowel only sometimes, acc. § 69, before the hardest guttural *ח*: *מִחוּת*, *מִעַם*, and sometimes allows its *-n* to vanish without any trace if the following consonant has only a Sh'va: *מִכְצִיר*, *מִמְדָּרָה* from the inf. *הִצִּית* just as *יִהְיֶה* § 138. 1.

§ 243. The three prepositions *בִּי*, *לִי*, *פִּי* and the copula *וְ* retain

1) their Sh'va before a consonant with a full vowel, but the *וְ* becomes the full vowel *וּ* before a labial, acc. § 53, *וּבֹ*, *וּמִלְכֹ*. However, in favourable instances all assume the *a* of the pretone before a word having *the tone in the first syllable*, that is

a) on account of the fuller tone, if such a word is more closely connected with a preceding one of a similar meaning,

so that the two together make up a small member of a sentence: דֹּר וְדֹר *generation and generation*, וְקָרָה וְקָרָה *and cold and heat* Gen. 8. 22; more rarely if the word stands before a greater pause without this connexion.

b) The three prepositions have generally *a* before the short pronouns וְהָ and אֵלֶּה, §. 183: לָהּ, בָּאֵלֶּה, before זֶה when they are closely connected in sense: כְּזֶה *such* (a thing), לְזֶה *therefore*; with מֶה, § 182, they are more closely joined by means of reduplication of the liquid; כַּמֶּה *wherewith?* כַּמֶּה *how much?* and the most frequent לְמֶה *for what?* has then even left the final syllable toneless, although לָמָּה is often found before a guttural at the beginning of a following word.

c) In certain combinations, where in sense it assimilates to an almost inseparable letter, לְ has a fuller vowel: in the adverbs לְכֵן *therefore*, לְנֶצַח and לְעֶד *to eternity, forever*; further when joined to the inf., acc. § 237; לְחַיָּה *to give*, לְכָח *to go*, לְשֹׂאֵה *to bear*, in which case also שֹׂאֵה is further shortened from שֹׂאֵה, acc. § 73; on the contrary, לְבֹא *to come* when it denotes as a compound preposition merely our *towards*, Latin *versus*, and short also with other infinitives when they are connected with a following noun, as in the construct state.

The three prepositions displace the aspirate of the article, § 244. on account of their closer conjunction, especially in the older writers: לְכֵן, לְחַכֵּם, for לְהַכִּין, לְהַחֲכִים; but often כֵּן *as to-day*, since כֵּן easily partakes of an adverbial character. — The ה added to the root in the inf. of Hif., Nif. and Hithp. on the other hand rarely falls away after כֵּן, more frequently after לְ: לְחַטִּיא for לְהַחֲטִיא Hif. comp. § 192.

2) Before a consonant without a full vowel they assume *i*, § 245. acc. § 24, in which case only לְ before the inf. forms a close-compound syllable: לְכַתֵּב, בְּכַתֵּב, בְּרִנָּה; but וְ resolves itself into its own natural vowel, acc. 1): וְכַתֵּב. But if the word begins with ר, so that this letter can become forthwith a pure vowel *i*, acc. § 42, וְ also retains its consonantal force before it: בְּרִי, וְיָהּ; but if it begins with a guttural, and therefore, acc. § 59, with a rapid vowel, the vowel of each of the four prefixes becomes the same as that of the rapid vowel, e. g., לְ or וְ before עֲבָרִים, אָמַח, חָלִי becomes לְעָבָרִים, וְאָמַח, לְחָלִי; close-com-

pound syllables are met with here also merely in the inf. with לְהַטֵּב, לְהַטֵּב, even לְהַטֵּב inf. Hif. contr. from לְהַטֵּב, root טָבָה, acc. § 73, and לְהַטֵּב inf. Qal from טָבָה, acc. § 114.

Words like וְחַיִּים from חַי, § 153, וְחַיִּים (and live ye!) וְחַיִּים (and live thou!) find their explanation from § 65; וְחַיִּים, Lev. 26. 43, inf. Hof. with fem. ending, root חָיָה, where the *o* has pushed itself under the prefix, is explained from §§ 112, 131.

In certain common words נ surrenders entirely its guttural force: בְּאֱלֹהִים in God, לְאֱלֹהִים to God, therefore also in the counter-tone וְאֵלֶיךָ (and the Lord) acc. § 75; לְאֵמֹר to say, acc. § 75, is used just as an adverb to introduce a discourse, Latin *scilicet*.

## 2) SUFFIXES.

§ 246. Little words that depend on words behind them for support seek a substantive word on which to lean. But the Hebrew has not many of these. To them belongs עַתָּה, lit. now, as a particle expressing entreaty, as *quaeso* or *-dum*, Germ. *doch*, our *now*; on the other hand the composite עַתָּה עַתָּה *oh now!* from עַתָּה *oh!*, § 101, stands at the commencement of an entreaty. Also אֲפֹכֶה *then*, used in animated questions and impatient demands, generally depends on a word behind it: אֲפֹכֶה דַע *know then!*

But beside these, only the personal pronouns, when they are subordinated by the meaning, depend as unsubstantive particles reflexively on other words; and they have coalesced into one word with the principal word (wherefore usually they only are called *suffixes*): and since the language used in this instance at least the facilities these particles presented for distinguishing certain differences of dependence and independence in a sentence, peculiar forms have established themselves here from the earliest times, which in their sphere retain more faithfully much that elsewhere in the language is well nigh lost.

§ 247. The suffix when attached to the verb denotes, acc. § 207, the accusative of the corresponding personal pronoun; but two accusatives governed by one verb, § 122, cannot in Hebrew be appended as suffixes to the same verb; and the

suffix cannot refer to the person that is the subject of the verb. On the other hand, the suffix when attached to a noun denotes, acc. § 211, our genitive of the corresponding personal pronoun, instead of which we can also use pronominal adjectives (so called possessive pronouns):  $\text{אֲבִי}$  *pater mei* = *meus*.

The pronoun is generally affixed in both cases in the same way, but to the noun as a rule somewhat more closely and more concisely, inasmuch as the connexion of the construct state generally is closer than that of the accusative. In the annexation it essentially retains always the tone of the whole word (quite unlike § 193), and is never annexed immediately, but properly by means of a union-vowel (a)-e(i), § 250, to the final consonant of the word: if a suffix gradually loses the tone, the tone in the next place withdraws to the union-vowel and accents that:  $\text{נֶגֶן}$ , and if the word ends with a strong immoveable vowel, this vowel, acc. § 45, displaces the accented or unaccented union-vowel and itself receives the tone, save that suffixes which remain firmly a closed syllable do not lose the tone even then. Accordingly the suffixes take the following forms:

1) In the *third* pers. the masc. sing.:  $\text{הוּ}$ , in the noun rarely  $\text{הוּ}$ , usually contracted, acc. § 43, into  $\text{הֵ$ , or oftener written  $\text{י}$ ; but contraction is not possible in the coincidence of *-i-hu*, which can be shortened only by the expulsion of the breathing into *-iv*, nor in the coincidence of *-u-hu*, which on the ground of audibleness cannot be shortened. The fem. sing.:  $\text{הִי}$  constantly written so for *dha*, sometimes  $\text{הִי}$  without Mappiq, i. e., with softening of the guttural; in the verb fuller also  $\text{הִי}$ . The masc. plur.  $\text{הֵם}$  in pause, usually contracted into  $\text{הֶם}$ ; also in poetry  $\text{הֵם}$ , acc. § 184; after *i* or *u* merely *-m*, § 45. The fem. plur. rarely either accented  $\text{הֵן}$  or  $\text{הֵנָּה}$  (in pause 1 Kings 7. 37): usually contracted into  $\text{הֵן}$  or  $\text{הֵנָּה}$ , mostly frequently shorter  $\text{הֵן}$ .

2) In the *second* person the suffix is always  $\text{כ}$  for  $\text{ח}$ , § 184, serving to distinguish clearly the subordinate pronoun from the substantive one. From this the masc. sing.:  $\text{כָּ}$  with Sh'va instead of a union-vowel, more rarely written  $\text{כָּה}$ ; it has the tone, though under certain conditions it loses it; in pause, e. g.,  $\text{כָּה}$ , once  $\text{כָּה}$ , Ex. 29. 35, and then also  $\text{כָּה}$  especially with particles:  $\text{כָּךְ}$  (*in thee*),  $\text{לָךְ}$  (*to thee*). The fem. sing.:  $\text{כִּי}$ , but this ful-

ler form is Aramaic rather, and usually  $\eta$ —, in pause sometimes longer  $\eta$ — $\tau$ . The plur. masc. and fem.,  $\eta$ —,  $\eta$ —, rarely  $\eta$ —, constantly with the tone: here the union-vowel is compressed into the weakest germ of a vowel.

3) In the *first* person the sing. is  $\eta$ — or  $\eta$ —, fully retained in the verb only, in the noun always shortened to  $\eta$ —; the plur.  $\eta$ — (with a noun only in pause) and  $\eta$ —.

Accordingly these three distinctions must be observed: 1) Suffixes which begin without a full vowel, that is  $\eta$ —,  $\eta$ —,  $\eta$ —: with a guttural the Sh'wa changes into the rapid vowel, acc. § 59, as  $\eta$ —,  $\eta$ —,  $\eta$ —. — 2) The heavy suffixes  $\eta$ —,  $\eta$ — (and as often as they occur  $\eta$ —,  $\eta$ —), which can never lose the tone; — 3) the constantly toneless,  $\eta$ — and  $\eta$ — or  $\eta$ — and  $\eta$ —.

*The verb with suffixes.*

§ 248. 1. When the suffixes come into conjunction with the persons of the verb, the ending  $\eta$ — of the fem. sing. of the third pers. perf. assumes its harder form *-āth*, acc. § 173, yet the *a* seeks to retain the tone and to draw the *th* only to itself, as if this were a kind of vowel-ending: hence the suffixes *-ām* and *-ekh* become toneless:  $\eta$ —,  $\eta$ —; similarly  $\eta$ — or  $\eta$ —, § 79: also for  $\eta$ — often in pause especially  $\eta$ —. — The person-endings closing with consonants are diminished before suffixes to vowel-endings, especially is the ending of the second plur. perf.  $\eta$ — diminished to  $\eta$ —, and the fem.  $\eta$ — likewise, acc. § 177; also  $\eta$ — of the second fem. sing. perf. often returns to  $\eta$ —; and the ending  $\eta$ — of the second and third fem. plur. is here lost, and instead of it the ending of the masc.  $\eta$  is used.

§ 249. The difference of vowels in the two tense-forms strives to establish itself here also, since

a) For the union-vowel of the perf., if an accented vowel is required for that purpose, *a* remains, but in the imperf. the vowel is changed to *e*, just as these vowels are changed for the same object in the final syllable of the  $\eta$ —, § 142; and since

b) in the same way the suffix  $\eta$ — and  $\eta$ — of the third pers. plur. in the imperf. often changes to  $\eta$ — and  $\eta$ —, and reversely

the suffix הַ of the second pers. fem. sing. in the perf. change into הָ. The imperative follows the imperfect here as everywhere.

The vowel which is here briefly called the *union-vowel*, was originally when before the suffixes of the noun the vowel of the *stat. constr.*, § 211, when before the suffixes of the verb the vowel of an accusative sign, in its full form *en*, related to the אֵן, § 207. A clearer trace of this *n* has been retained: where the *n* can stand before the suffix in the tone it often appears closely interlaced with it: hence in the first per. sing. נִי or oftener נִי, plur. נִי; in the third sing. masc. and fem. נִי and נִי, acc. § 33, for נִי, נִי, and this again, acc. § 79, contracted from נִי, נִי; in the second pers. masc. הָ from הָ. Still these forms are met with almost alone in the imper., which prefers lengthened sounds, and in this mainly only in the indicative mood (less in the forms described in §§ 223—35), and indeed then most frequently only in pause.

But poets, loving more sonorous forms, use not only the suffixes uncontracted: יְכַבְּדֵנִי (pause) *he will honour me*, יְבָרֵכְנִי *he will bless him*, and load the toneless suffixes with this *n* attaching it to the vowel-endings of the persons of the verb: יִשְׁרָחֶנָּה *they will serve thee* (fem.), יִפְּצֵנִי *ye break me in pieces*, but insert the *n* even before the constantly accented suffix -ô (from *áhu*): יִלְכְּדֵנוּ *they will catch him*, קַבְּנוּ, imper. Qal, *curse him* from a קָבַע עָ.

2. Since a new accented syllable arises through the suffixes, § 251. or at least a previously unaccented syllable becomes accented, the verb as to its vowels suffers the following changes, in addition to the effects of the general laws, which produced similar results in § 199 sq.

1) In the perf. Qal the stem-vowel remains before the full and strong syllable of the suffixes acc. § 87—89, and becomes long indeed in a simple syllable, whilst the pretone vowel disappears: בָּחֲבֵנִי, אָהֵבוּ, בָּחֲבֵה, but compressed before the heavy suffix: בָּחֲבֵהּ.

2) In the other perfects and in all imperfects before the Sh'va of the הַ *a* remains in a simple syllable, but rarely *e* and never *o*: בָּרַךְ, יִאֲמָדָה, יִגְדָה, חִבְּבָהּ, אִשְׁאַלָהּ; Pi-el perf., but יִבְרַךְ, imperf.; on the contrary אִשְׁאַלְכֶם, therefore before gutt. לִי, אִשְׁלַחְהָ, אִשְׁלַחְכֶם, אִשְׁלַחְהָ; from עָע



without dissolving the close mass of double-consonants: יִסְכֵּךְ from יִסַּכּ.

In a remarkable way the *o* of the last syllable of the imperf. Qal, either displaced or disturbed, at times projects itself towards the beginning of the word: תַּעֲבֹדָם (thou wilt serve them) from תַּעֲבֹד Ex. 20. 5; 23. 24; Deut. 5. 9; 13. 3; יִחַבְּרֶךָ (he has thee for a friend) from יַחֲבֹר ψ 94. 20, even יִחַנֶּךָ (may he be gracious to thee) from יַחֲנֹן, root חֲנַן.

3) The imperf. Qal constantly projects the *o* to the first radical: כָּתַבְתָּם from כָּתַב, חָבַלְתָּם on account of the guttural, from חָבַל; on the other hand *a* is retained, acc. § 87, in its place as pretone: שָׁמַעְתָּ, אָהַבְתָּ, also שָׁמַעְתָּ, acc. § 227, but הִנֵּה from הִן.

§ 252. The לֵה can here also, as in § 195, wholly lose their final letter, since every suffix begins with at least a Sh'va, as צֹנִי, צֹד, צֹם from the perf. Piel צָוָה; in the first pers. sing. imperf. Piel אֶכְלֶךָ Ex. 33. 3, *e* has taken the place of *a* acc. § 115. Still not unfrequently the final vowel of the root also remains before the suffixes, and changes according to the difference of tense: עָנָה perf. Qal with the suffix of the second pers. masc. sing. (הָ— abbreviated from הָ—), תִּחַנֵּי imperf. Piel, תִּכְנֵי imperf. Hif.; יִתְחַנֵּי imperf. Qal according to the poetic form § 194. — The third pers. fem. sing. perf. גָּלְתָה always appends the suffixes to the simple ending: גָּלְתָנִי.

§ 253. The suffix is rarely appended toneless to a guttural as to a vowel-ending: כִּצְעֵם break them! imper. Qal; קַחֵם-נָא take them now! — In אֶרְיֶךָ I would water thee! (fem.) from Pi-el רִיָּה the *ā* of the vol., § 228, which otherwise is entirely wanting here, shows itself, so that *l* separates the two vowels.

#### THE NOUN WITH SUFFIXES.

§ 254. The noun stands before the suffix properly in the *stat. constr.*: yet since it constantly forms with the suffix but one word, it can also, as far as the laws of the tone permit this, return to the fuller pronunciation which is peculiar to the *stat. abs.* before the externally similar endings for gender and number, §§ 177, 185 sq., and also here and there elsewhere allows a somewhat fuller pronunciation, § 260.

§ 255. 1. *Of the nouns without endings for gender or number*

1) the simple ones of the first form return to their original state: מִלְכָּה, מִלְכָּה, yet instead of *i* the *ē* of the words without suf-

[illegible]

2) From nouns of the second form which push forward the tone-vowel in the *st. c.*, § 213: צֶלַע, עֲנַפְכֶם, צִלְעוּ from צָלַע, עָנַף. The rest of this form as well as all with a firm first syllable treat the last vowel as it is treated before the plural endings, § 187 sq.; before the suffixes with Sh'va: מִצְאֵכֶם, רִבְרִכֶם, רִבְרָה from מִצָּא, רִבֵּי, רִבָּה, on the other hand, זָקְנֵכֶם, זָקְנָה from זָקַן, זָקַן, זָקְנָה from the inf. זָקַן, זָקְנָה and שָׁלַחְכֶם, שָׁלַח from שָׁלַח, שָׁלַח, שָׁלַח or also מִצְאֵכֶם, מִצְאָה from מִצָּא, מִצָּא, מִצְאָה, and account of gutt. אֲחֵבְךָ ע' from אָחַב, אָחַב, אָחַב, yet acc. § 195, *ā* is also possible with the inf.: בּוֹשְׁשֵׁכֶם Amos 5. 11, § 49. From יָרָה, יָרָה § 149 *ad fin.*: יָרָה, יָרָה, יָרָה, but יָרָה, יָרָה *i* instead of *ā* acc. § 115.

3) The nouns with a vowelless first radical can promote the short or merely tone-long vowel of the second radical to the first: רִבְשׁוּ, רִשְׁכֶּם, רִבְשׁוּ, acc. § 147; further the inf. Qal שִׁכְנָה from שָׁכַב, כָּחַב from כָּחַץ, although the *o* is often lost in gutt. מִחָא from בָּקַע, מִחָא. Before the Sh'va the short vowel can remain in its place or move forward, whence *o* sometimes appears reduplicated: עָמַר, חָנַן מִשְׁחָה, עָמַר, חָנַנְכֶּם, מִשְׁחָה, שְׁמַעַר and with לִ"א מִצְאֶכֶם, acc. § 63, from שָׁמַע, מִצָּא, קָרַבְכֶּם, מִאֵם, קָרַב. This rarely occurs in an inf. Hif. from עָ"ע הִפְרַח from הִפָּר, root פֶּרַר.

**With the vowel termination**

§ 256.

1) of the word **פִּי**, § 213, and the names of kindred **אֲבִי**, § 211, this *i* coalesces with the *i* of the suffix of the first pers. sing.: **פִּי**, **אֲבִי**, swallows up the vowel or Sh'va with which may suffixes begin: **פִּינִי**, **אֲבִי**, **אֲבִי**, unites itself with the suffix of the

third pers., the ה of which can remain, by means of this: פִּיהֶם, פִּיהָ; פִּיו or פִּיהָ (*his mouth*) and almost always אָבִיו (*his father*). — From שְׂבִי, פָּרִי, § 146, in addition to שְׂבִיכֶם, פָּרִיכֶם also שְׂבִיכָם, פָּרִיכָם is allowable.

2) The ending *é* of the לִיָּה may be displaced as in the verb, § 252: גָּלָה, גָּלָהּ from גָּלָה, is retained however especially in the substantive and before the longer suffixes still more frequently than in the verb, but then closely coincides externally with the ending of the plur. before suffixes, § 258: מְרִיאֵיהֶם (*their form*), מְקַנָּה (*your cattle*), מַעֲשֶׂה (*thy work*) from מְרִאָה, מְקַנָּה, מַעֲשֶׂה; elsewhere also הוּא and הִיא is frequently retained: רֵעֵהוּ (*his friend*) from רָעָה, § 146; similarly מְקַרְאָה, Is. 4. 5. From שָׂה, § 146; שִׁיָּה or שִׁיָּהּ; on the contrary, הִי (*his sufficiency*) from הִי.

3) עָשָׂה once Ex. 18. 18 from the old inf. עָשָׂה, § 238, for עָשָׂהוּ (*to do it*).

§ 257. 2. To ח— of the *st. c.* of the fem. sing. the suffix is appended so that *a* remains before it as pretone (when this is possible): מְלַכְתָּהּ, מְלַכְתָּךְ, מְלַכְתָּם. The feminines which have toneless ח in the *st. c.*, § 211, append the suffix as to a noun of the first form; and if in that case *é*—*é* is already very frequent in the *st. abs.*, this *é* is treated entirely as in מְלַכְתָּהּ, i. e., sometimes *a* and sometimes *i* can appear before these accented affixes, apart from their origin: יְבִמְתָּהּ (*his sister-in-law*) from the masc. נֶכֶם, אִיְבִתָּהּ (*his enemy*) from the masc. אִיִּב, fem. יְבִמָּה, אִיְבָתָהּ; *a* on the other hand remains constantly if it rarely becomes *é*—*é* in the *st. abs.*: מְמַלְכְתָּהּ from מְמַלְכָה rarely מְמַלְכָת in *st. abs.*, *e* remains from the stem בָּחַב, § 149: שְׂכַנְתָּהּ and in the inf. Pi-el: צִדְקָתָהּ, also in גִּלְתָּהּ (*his going*) inf. Qal from הִלָּךְ; and *i* remains if an *i* in the masc. answers to it: נִבְרָתָהּ § 187. Those in *é*—*é* always show *i* or *e*, those in *ó*—*é* which have an original *u* often show this *u*: אִשְׁתִּי, קָטַרְתָּהּ, נִחַשְׁתָּהּ, from אִשָּׁה, קָטַרַח, נִחַשָּׁה. From בָּתָּה, § 186. 1: בָּתָּהּ; from אִמָּה §§ 68, 166, 179: אִמָּתָהּ.

§ 258. 3. The vowel termination *-ae* of the *st. c.* plur. and du. combines, acc. § 43, the *-i* of the suffix of the first sing. with itself, forming *ái*, likewise the ה— of the second fem. sing., forming הִי— (Aramaic יְכִי—): לְבוּשֵׁי, לְבוּשֵׁיךְ, elsewhere swallows up the vowel or Sh'va with which a suffix begins: לְבוּשֵׁיכֶם, לְבוּשֵׁינוּ, and

connects itself with the suffix of the third pers., the ה of which can remain, by means of this: לְבוּשֵׁיהוּ, לְבוּשֵׁיהֶם, but in the masc. sing. of this person usually so expels the aspirate that *-āw* is spoken instead of *aeu*, acc. § 43: לְבוּשָׁיו\*, and shortens the accented *ae* to *ē* before ה־ and ה־ (since these acc. § 247 are toneless ה־ ה־): לְבוּשָׁי; although here the י of the pl. is usually retained in writing.

And since the majority of these suffixes append no entirely new accented syllable, the plur. before them has the same vowels as if the plural-ending *-im* only were appended, §§ 186—9, whilst before the long suffixes through which the word becomes longer by an accented syllable, יֵהֶם, יֵהֶן, יֵכֶם, יֵכֶן the vowels of the *st. c.* remain, as מְלָכִים so מְלָכֶךָ, as מְלָכִי so מְלָכֵיהֶם.

Only a word constantly used in the *st. c.* plur. like אֲשֶׁרְךָ *thy happiness! Happy art thou!*, acc. § 179, retains the vowels of the *st. c.* before the short suffix also.

The very much shortened מִי *st. c.* from מַיִם *water*, § 178, is reduplicated before suffixes, acc. § 109: מִימִיו, but is rarely מִימֵי in the *st. c.* without a suffix.

4. In this same form the suffixes are appended to the plural-§ 259. ending *-oth*, § 177: בְּנוֹתָיו, comp. § 211. 2, although with this ending the simpler forms ׀ and ׀ are often found for יֵהֶם and יֵהֶן. Sometimes this longer kind of suffix is transferred to the ending הֶ of abstracts § 165, the ending *-ōth* of the infinitives from לָהֶ, and the ending of the fem. sing. after פֶּל, Num. 14. 33; Ez. 6. 8; ψ 9. 15.

In addition to the cases cited sometimes a tone-long vowel is retained § 260. before the endings of the plur. and sing. fem. and also of the plur. masc. and before the suffix even the lighter one, which does not remain in the simple *st. c.*; so גְּבֻלָּתִי (*my corpse*) as well as גְּבֻלָּחִי יָפְתִי *my beautiful*, fem. from יָפָה *beautiful*, § 149; קְהֻנָּה (*tunica*), § 155, pl. קְהֻנֹּת has in the *st. c.* קְהֻנָּה and קְהֻנוֹת, but before suffixes קְהֻנָּתוֹ, קְהֻנָּתָם; most frequently with gutturals, as מַעֲיָהֶם from מַגִּים *st. c.* מַעֲיֵי (*viscera*), אֲרָחָיו (*his ways*), acc. § 60 for 'חֲרָי.

The participle and the infinitive may take the verbal suffixes § 261. in as far as they follow more closely the verb in sense, but as nouns strictly speaking the nominal suffixes also, as רֹאֲנִי *videns me* and רֹאֲיִ; yet the nominal suffixes are necessary, to prevent any

\*) The Aramaic וְהִי— only ψ 116. 12.

ambiguity also, if they with the infinitive should denote the agent, as *לְחַתִּי* *to my giving*, i. e., that I give, *לְמַעַן אֶחָדְךָ* *on account of my driving you forth*, that I might drive etc. It is amongst later writers that this law begins to be neglected.

### 3) COMBINATION OF PREFIXED AND AFFIXED PARTICLES.

#### *Particles with suffixes.*

§ 262. However weak in itself a prefixed or a suffixed particle is, yet a firm word is formed by their reciprocal combination and conjunction, since the one supports the other; as *אָנָּה* *o now!* from the weak interjection *אָה*, § 101, and *אָנָּה* —, § 246; *אָנָּה* *do not now!* § 320. But the frequent combination of particles which constantly require a complement immediately to follow them, with suffixes especially belongs here:

*הֵנָּה* Latin *en*, subordinates to itself the same suffixes, acc. § 206, which elsewhere with the verb denote the accusative: *הֵנָּה* *en eum!* *he is there!* and has further this peculiarity that it more than usually enlivens the suffixes of the first person by accenting them: *הֵנָּה*, *הֵנָּה*, but in pause *הֵנָּה*, *הֵנָּה*.

The particles *יֵשׁ* *existence of—*, i. e., *there is*, *אֵין* *there is not—*, *עוֹד* *is yet—*, stand properly in the *st. c.*, acc. § 209. 3, and accordingly require, considered strictly as nouns, nominal suffixes, but since they very frequently serve as predicates, as a sort of incomplete verb, whilst at the same time they supply a subject, in this sense they often subordinate to themselves the longer form of the verbal suffixes, as verbs and the similarly used *הֵנָּה*, as *אֵין* *I am not*; *אֵיהָ* *where?* follows these, although for *אֵיהָ* *where are they?* *הֵם* *אֵיהָ* can also be used. All these little words prefer even everywhere the fuller verbal suffixes with the insertion of the *n*, § 250: *הֵנָּה*, *עוֹדְנִי*, *אֵינְנִי*, *יֵשׁנִי* (*he is*), in pause *הֵנָּה*, *אֵינָה*; also *אֵין* *as I am in duration—*, i. e., as long as I am —, on the other hand, *אֵין* *in my duration*, i. e., giving the perfect sense, *אֵין* *my life*, *אֵין* *from my life*, i. e. all my life.

§ 263. Some longer prepositions also begin to assume the verbal suffixes, i. e., to subordinate instead of the genitive more carelessly

the accusative: תַּחַתָּהּ *under her*, תַּחַתִּי *sub me*, בְּעֵרָנִי *around me*. This is universally the case with מֵן, the very weak -n (§ 242) of which has assimilated to the inserted -n, § 250, before the lighter suffixes, but in such a way that the preposition is doubled before it: מֵמִי *from me*, מֵמֶנּוּ *from him*, whilst poets sacrifice this reduplication for a new extension of the prose form: מִמֶּנּוּ *from him*, or for a new form from the full מֵן: מִמִּי *from me*, מִמֶּהוּ *from him*, in pause מִמִּי; all this of course does not concern the longer suffixes: מֵהֶם, מֵהֶם.

In the accusative particle אוֹחַ, § 207, the distinction between § 264. the light and the heavy suffixes is so established that the original *o* remains before the first: אוֹחִי, אוֹחֶךָ, but before the second is shortened to *e*, acc. § 38, whenever they begin with a consonant, as is the case also when the particle stands before another word: אוֹחֶהֶם (for which אוֹחֶם is more frequent in prose), אוֹחֶכֶם. Since this shortened אוֹחֶ has become so like the preposition אוֹחֶ *with*, § 217 c, subsequently the form with *o* become prevalent for this preposition: אוֹחֶךָ = אוֹחֶךָ.

Since the relative particle מוּ (= מֶה *quod*) can of itself ex- § 265. press any relation of one noun to another, and poets also use מִמוּ and לְמוּ for the short prepositions מִן and לְ, מִמוּ especially serves even in prose for מִן, § 221, before all lighter suffixes; poets have also מִמוֹכֶם for מִמֶּכֶם.

With particles the *a* of the pretone is also more frequent: בְּמִי, בְּמֶנּוּ, עִמָּהֶם (from עִם *with*, or otherwise longer vowels: לָהֶם (never לָם), often בָּהֶם as well as בָּם; and as union-vowel *a* is used so frequently for *e* that it occurs instead of *e* before הָ— even, the second pers. fem. sing. (which is rarely found elsewhere, Ez. 25. 4): הָּךְ (*in thee fem.*) like לָנִי; similarly בְּלָנִי *all of us*, בְּלָךְ or בְּלָךְ. Besides, these particles shorten the הָ— constantly in pause into הָּ, as הָּךְ (*in thee masc.*), הָּךְ, עִמָּךְ.

Traces of a plural in prepositions are found in מִחֶרֶךְ and § 266. מִחֶרֶךְ, מִחֶרֶךְ, מִחֶרֶךְ, etc., although מִחֶרֶךְ also occurs for מִחֶרֶךְ.

בֵּין *between* is used in the plural only when its suffix also has a plural meaning: בֵּינִי וּבֵינֶיךָ *between me and you*.

On the other hand, אֶל, עַל, עָלַי, § 217. b. d, for which the more original forms אֶלִּי, עָלִי, עָלַי are still found in poetry, assume the apparently plural suffixes only according to § 256. 2.

## APPENDIX TO THE FORMATION OF THE NOUN.

### THE NUMERALS.

§ 267. אֶחָד *one*, originally אֶחָד (thence in an Aramaic form אֶחָד, Ez. 33. 30) for which acc. § 59 אֶחָד, which also often occurs still in continuous discourse, then with the final vowel lengthened אֶחָד, § 70; st. c. אֶחָד; fem. אֶחָת for אֶחָת acc. § 80, in pause אֶחָת.

The word has the force of an adjective, but like the other numerals, acc. § 209. 3, can be considered as an incomplete noun and so at least be subordinated even in the construct state to a preceding noun, as אֶחָד אֶרֶץ *an ark*, Lev. 24. 22; 2 Kings 12. 10; Is. 36. 9.

שְׁנַיִם *two*, fem. שְׁתַּיִם with the נ elided, § 79, (but מִשְׁתַּיִם *from two*, Jud. 16. 28 without *Dag. lené* in the ת on account of the previous reduplication), st. c. שְׁנַיִ, fem. שְׁתַּיִ. The word can be construed as an adjective, but occurs more frequently in the st. c., since it means properly a *pair*: שְׁנַיִ לְאִמִּים *two nations*, fem. שְׁתַּיִ לְנָשִׁים *two women*; more closely connected with a definite noun it denotes our *both*: שְׁנַיִנוּ *both of us*, שְׁנַיִ הַגִּבּוֹרִים *both nations*.

The numerals from 3—10 are primarily nouns of multitude, and therefore as collectives, § 179, have the ending of the fem. sing., and are construed in the st. c.: שְׁלֹשָׁה בָּנִים *three sons*, lit. *trias filiorum*; but since they partake more and more of a merely adverbial character, and are placed before the chief word without any close connexion, as שְׁלֹשָׁה בָּנִים *three sons*, or may be placed after it even, as בָּנִים שְׁלֹשָׁה, in them

the distinction of gender follows this rule, that their primary form, *i. e.*, that with the feminine ending, is appropriated for the primary gender, *i. e.*, the masc., whilst, on the other hand, they may reject this ending for the *fem.*: שלש בנות *three daughters*, although sometimes שלש בנות also is found.

The list is:

|    | stat. abs. | stat. c.   |  | stat. abs. | stat. c. |
|----|------------|------------|--|------------|----------|
| 3  | שְׁלֹשָׁה  | שְׁלֹשָׁה  |  | שְׁלֹשׁ    | שְׁלֹשׁ  |
| 4  | אַרְבָּעָה | אַרְבָּעָה |  | אַרְבַּע   | —        |
| 5  | חֲמִשָּׁה  | חֲמִשָּׁה  |  | חֲמֵשׁ     | חֲמֵשׁ   |
| 6  | שֵׁשׁ      | שֵׁשׁ      |  | שֵׁשׁ      | —        |
| 7  | שִׁבְעָה   | שִׁבְעָה   |  | שִׁבַּע    | שִׁבַּע  |
| 8  | שְׁמֹנֶה   | שְׁמֹנֶה   |  | שְׁמֹנֶה   | —        |
| 9  | הֶשְׁעָה   | הֶשְׁעָה   |  | הֶשַׁע     | הֶשַׁע   |
| 10 | עֶשְׂרֵה   | עֶשְׂרֵה   |  | עֶשֶׂר     | —        |

If one of these numbers even comes to be used quite independently as a neuter, the proper numeral serves for this purpose, acc. § 172, in the *fem.* or in the *masc.* also, Prov. 30. 18, 21.

The *tens* are expressed by the plural of the numbers from 3—10, without distinction of gender, or further formation: שלשים 30, ארבעים 40, חמשים 50, ששים 60, שבעים 70, שמונים 80, תשעים 90, but עשרים is used for 20.

מאה 100, *fem.* from מאה acc. § 186, *st. c.* מאה, dual מאות 200, for מא' § 73, plur. *st. abs.* and *c.* מאות; שלש מאות 300 etc. — אלף *masc.* 1000, dual אלפים 2000, plur. אלפים. — The *fem.* רבבה, subsequently רבו § 165, came gradually to stand for 10,000.

In the construction of the *units* with the *tens*, according to § 268. to the simplest order, the former are placed first without an *and*, but then both words form a kind of inseparable compound (as *sedecim*, *quindecim*), in which the subordinate word, *i. e.*, the ten, in a remarkable way follows the gender of the *unit*, that is, without feminine ending עשר after those units which, acc. § 267, in conformity with the sense are used as *masc.*, but with a weak feminine ending עשרה after those



which are used as in sense fem.; and since this compound numeral is inflexible, i. e., cannot stand in the construct state before another noun, such constructions arise as *שְׁלֹשָׁה עָשָׂר בָּנִים* 13 sons, *שְׁלֹשׁ עָשָׂר בָּנוֹת* 13 daughters. The units have constantly the *st. c.* when they have no ending; and the punctuation is always *שְׁנַיִם עָשָׂר* 12, masc., *שְׁתֵּים עָשָׂר* 12, fem. somewhat shorter with *-aem* (*ae*) for *-dim*. For the first member of *עָשָׂר אֶחָד* 11, masc. and *אֶחָת עָשָׂר* 11, fem., of uncertain origin, is also met with.

In the combination of the units and the tens from 20 upwards the smaller number can precede or follow, but *and* is always put between them; it is the same in the combination of the hundreds with lower numbers; but the thousands generally precede.

§ 269. Derived numeric words are especially the following:

1) The numeral adjectives, formed by the ending *-î*, § 164, but in 3—10 in such a way that the *î* of the adjective uniformly appears also in the preceding syllable: *שְׁלִישִׁי* third, *רְבִיעִי* fourth, *חֲמִישִׁי* or *חֲמִישִׁי* fifth, *שִׁשִּׁי* sixth, *שִׁבְעִי* seventh, *שְׁמִינִי* eighth, *תִּשְׁעִי* ninth, *עֲשָׂרִי* tenth; from *שְׁנַיִם*, acc. § 115, *שֵׁנִי*, plur. *שְׁנַיִם*. — *אֶחָד* *unus* in enumerations from 1 upwards is clearly = *first* also: in other cases *רִאשׁוֹן* *foremost*, *first* is used. Numeral adjectives are not derived from the numbers higher than 10, so that the simple numerals must be used for them also, § 287.

2) The dual of the numerals 3—10 expresses *reduplication*, and thence manifoldness from unity, the force of our *fold*, *אַרְבַּעַתִּים* *fourfold*, *four-times*, that is, four-times together instead of once.

3) The word *time* (*פַּעַם*, *רִגְלָה* fem., of time also plur. *זְמַנִּים* and *מְנִיִּים*) is either added, as *שְׁלֹשׁ רִגְלִים* *three times*, *thrice*, or the numeral is used alone in the feminine, i. e., the neuter: *אַחַת* *one time*, *once*, *שְׁתַּיִם* *2 times*, *twice*, *שִׁבְעָה* *7 times*, *מֵאָה* in the *st. c.* § 204. 2, or *מֵאָה* in pause, *100 times*.

# COMPOSITION.

Composition as it exists in the Indo-European languages § 270. is sometimes met with in the few words which, according to the law of the incomplete nouns, § 209. 3, combining in this composition but at the same time with new meaning, are used as simple substantives or adjectives: בְּלִיעַל *not-high*, thence lowness, badness, ruin; in poetry בְּלִימָה *not-what*, i. e., *nothing*, Job 26. 7; לֹא אֱלֹהִים the *not-god*, no-god, אֱלֹהִים *immortality*. Of composition in the case of two equal words there is the example: a sword פְּיָסִיחַ of *point-points*, i. e., of many points, where the plural ending embraces both compound nouns.

In another way two words may be joined together most closely both in sound and writing which are always connected in thought, § 268, especially in proper-names, as בְּנֵי יָמִין, lit. *Jamīn's son*, but this is an accidental coalescence. The great abbreviation of many such proper-names should be observed: יְהוֹזָבָב from יְהוָה זָבָב (*strong is God*), מְשַׁלְמִיָּה, or still shorter שְׁלֵמִיָּה, from יְהוָה שְׁלָמָה (*Jahve rewardeth*); the name *Jahve* is abbreviated when it is the first member into יְהוֹר or יָד, acc. § 72, when it is the last, into יְהוּ—, and this further into יָה— or יָה, as יִזְחָן and יִזְחָיָה.

There is further no proper composition if of two relative particles, which together form one idea, the smaller one comes gradually to stand first, as מִלְכָּד is used, Jos. 17. 5; 22. 29, as of equal meaning for מִן לְכָד *apart from—, besides—*.

Examples of one adjective explaining itself by an other (a kind of composition) are: לָבָן אֲרָמִים *white-reddish*, which two words, however, stand both in the fem. Lev. 13. 19, and צְדִיק גָּבִיר *the Great-Righteous*, (i. e., God), Job. 34. 17).

## THE PROPER NAMES OF THE OLD LANGUAGE.

The proper-names form a specially large class of nouns, which in § 271. reference to their original meaning are in general still very clear in Hebrew, but present much that is peculiar, since many of them go back into far earlier times. We confine ourselves here to the names of men.

- § 272. 1. The oldest are many of them simple, as *יָדָן* *Judge*, *דֶּקְסֵר* *Dexter*. *שָׁנָל* *Fox*, of men; *רָחֵל* *ewe*, *בְּשִׁמָּה*, acc. § 173, *Jucunda*, of women; comp. § 162.
- § 273. Amongst the compound ones 1) very many are borrowed from *family* relations, as *אֲבִינָדָב* *Nadab's father*, *אֲבִינָעָם* *No'am's father*, *אֲחִינָעָם* *No'am's brother*, *בְּנֵימִין* *Jamin's son*, all connected by the *stat. constr.*, but in this composition more closely coalescing. — 2) Many are formed by the aid of the word *folk, people, nation*, as *עֲמִינָדָב* = *Aristodimos*, *רַחֲבֵעָם* *Volk-breit*; but still more — 3) are compounded with a name of *God*, as *אֱלֹהֵי יְזֹר* *Helpgod* in the *st. constr.*, or even originating in a full sentence, as *אֱלֹהֵי עֶזְרָא* *Godhelps* form the *perf.* *יְזֹר*, *נְתַנְיָאל* according to Hellenistic vocalisation *Ναθαναήλ* *Godgave*, i. e., *Theodóros*.
- § 274. 2. Whilst the worship of Jahve, i. e., the higher religion, became continually more prevalent, very many new proper-names were formed by composition with the higher divine name *Jahve*, § 270. And all such compound proper-names, § 273 sq., might be transferred unaltered to women also, since the language here exhausted its formative resources in some such way as *εὐδαίμων* and all similar compound adjectives in Greek are used for the feminine gender also.
- § 275. 3. In the last centuries before Christ the formation of proper-names for men gradually exhausted itself, and a few of the old, indeed, the oldest names came to be so much the more frequently used.

# THIRD PART.

## SYNTAX.

### A. THE SIMPLE SENTENCE.

A sentence is composed of a person, § 171, as the chief § 276. word and the predicate in reference to it; or, in other words, it is the intelligible combination of subject and predicate as the two essential and equally substantive members of the sentence, in whatever form and of whatever compass these two essential parts may be: *אֲנִי יְהוָה* *I am Jahve*, *הוא צדיק* *he is righteous*, *לִי גְבוּרָה* *to me (mine) is might*, *קָצִיר הַיּוֹם* *harvest is to-day*; *הֵבֵר* *he* or impersonally *it is said*, *יִדְבֵּר*, or *מִדְבָּר* *it will be said*. If one of these two essential members is absent, there is an incomplete sentence, § 327 sq.: but besides them yet other members may be added in subordination to them. And, therefore, since each of the two essential members as well as each of the other possible parts, can be extended to longer or shorter groups of words,

#### 1. THE CONSTRUCTION AND FORCE OF SINGLE GROUPS OF WORDS AS MEMBERS OF A SENTENCE

must be further explained. Of these there are three chief classes: but almost universally it makes in each a great difference whether the noun in question is a

*definite or indefinite noun.*

Every noun, and every pronoun, must in its place in a § 277. sentence have the force of either a definite or an indefinite

one; and a noun may always be raised to the force of a definite one by the article, § 181.

The article stood originally as every pronoun in apposition to the substantive, but has been so closely linked together in Hebrew with the following word that it is no longer an independent word. In the poets somewhat less frequent, it is very often used in the common language, and also to form a general name by giving prominence to an adjective in the masc. sing.: *הַכְּנַעֲנִי* *the Canaanite* (and not the Hebrew, for instance), *הַרְגָּלִי* *the footman*, i. e., the infantry, *הַקְּדָמִי* *the ancient*, or *ancients*; *הַפְּלִיטִים* *the escaped*, i. e., often that part of the people which has escaped the final overthrow, *הָאֲרֵב* *«the ambush»*, i. e., that part of the soldiers which is placed in reserve.

Proper-names, especially of persons, frequently lose the article as if they were beyond the need of the distinction that it gives, e. g., *הָאֱלֹהִים* and more commonly *אֱלֹהִים* *God*; but they retain fully then also the force of the article in reference to their sense and construction. All pronouns likewise have primarily of themselves the force of definite words, whether they stand alone or as suffixes, as also several numeric and relative words which are like the pronouns in meaning: *כָּל* *all*, *אִישׁ* in the stronger meaning *a man*, i. e., anyone, each.

Accordingly if a word is definite, whether it be so of itself in some way or on account of the connexion in which it stands, or whether it be so by choice, i. e., by assumption of the article, it has always as such far greater force in the sentence than an indefinite word; therefore, amongst other things, the accusative sign *אֹחַ*, § 207, stands before it only.

In Aramaic the *ל* of the dative is much more used in those cases in which the genuine Hebrew has this *אֹחַ* as accusative sign, and, therefore, the dative stands also for the stronger accusative. This is met with here and there in some later pieces of the Hebrew of the O. T., as *ψ* 69. 6; 116. 16; 129. 3.

§ 278. The omission of the article before a noun which is qualified to receive it sufficiently expresses of itself that the object is intentionally presented as a single or indefinite somewhat; accordingly the indefinite plur. can express without any further addi-

tion the force of our word *some*: עוֹל יָמִים *suckling of some days*, Is. 65. 20; פֶּ 39. 6. It is but rarely and by degrees that אֶחָד *one* came to be used to express the indefinite: אִישׁ אֶחָד *a man*, סַל אֶחָד *a basket*, also in the plur. יָמִים אֶחָדִים *some days*; if men are spoken of, אִישׁ *man*, i. e., one, plur. אֲנָשִׁים *some* may be put in apposition to another substantive, or inserted in the midst of a series of words, 1 Sam. 31. 3.

A stronger expression of indefiniteness is obtained by such constructions as בְּאַחַד שַׁעְרֶיהָ *in one of thy cities* (lit. gates, markets), j. e., in some one city of thine.

Further, the preposition מִן *from* also in many ways expresses very finely but intelligibly the idea of indefiniteness, as in the place of the subject יָצְאוּ מִן הָעָם *there came forth some from the people*; or in the place of the accusative depending upon a verb, as הִשְׁאִיר מִן הָעָם *he left from the people* (how many is undefined), and in such rarer cases as Jer. 48. 32; Cant. 1. 2; and repeated, and therefore on account of the different predicates antithetical, מֵהֶם . . . . מֵהֶם *some (of them) . . . . others*, 1 Chr. 9. 28—30. Hence the remarkable compounds, acc. § 270, with particles of similar meaning, כָּל *all that ever* Gen. 9. 10; מֵאֶחָד *any one of*.... Deut. 15. 7.

#### THE FIRST CLASS OF WORD-GROUPS.

##### *The verb in its province of free subordination.*

The verb is so predominant from its position and importance § 279. in the sentence, and from its meaning so powerful, that in most sentences it is as a corner-stone around which many other words dependent upon it collect. It can subordinate to itself one or more nouns, and even another verb; but every word that it subordinates, it subordinates only mediately and freely, therefore, in the accusative, only this accusative appears without any external mark in many constructions, so that the subordination is shown only by the sense of the whole context.

The *Inf.*, and, from the other direction, the *part.* and even the *adjective*, possess similar powers of subordination, in as far as they all spring from the verb; but since, as nouns they are farther removed in many respects from the verb, and often lose its active force, they are construed in many groups of words more like nouns.

## THE VERB WITH THE ACCUSATIVE AND PREPOSITIONS.

In the bare accusative alone the verb finds its proper extension and completion in many different ways, acc. §§ 204—6, which may possibly all concur in one sentence and in connexion with the same verb. The Hebrew makes the more frequent use of this immediate connexion of verb and subordinated noun the less it has our cases, and the more, therefore, it must resort to the mediate connexion by prepositions, § 217, when the accusative does not suffice: still the use of prepositions, on the other hand, has here so much the more various application, since no composition of the verb with prepositions is possible.

1. When the meaning of the verb is to be more closely defined in the most general way in its relation or its manner; the bare accusative generally suffices in Hebrew, without more definite prepositions; in which case either an adjective can be subordinated: *יָנוּס עָרוֹם* *he flees naked\**, or a substantive: *I will be greater than thou* *הָרָסָא* *as to the throne; the water rose 15 cubits* Gen. 7, 20; *I love her* *נָרְצָה* *with willingness*, i. e., gladly, accordingly in our language an adverb, *לְשָׁבִי* or *לְהֵלֶךְ* *to go captive or into captivity*.

The construction *תֹּאכְלֵי חֶרֶב* *you will be devoured by the sword*, Is. 1. 20; Prov. 19. 23, met with in the poets, is bolder and uncommon, since in the somewhat resembling nominal group *אֲכָלִי חֶרֶב* *devoured-of-the-sword* can be said, acc. § 288.

With the help of a substantive short combinations of words also may in this way be subordinated for nearer definition: *he wept* *קוֹל גָּדוֹל* *with a loud voice*, i. e., aloud; *whoever works* *בְּיָד רַמְיָה* *with slack hand*, or as we say, carelessly; or even an entire short sentence: *I saw God* *פָּנִים אֶל־פָּנִים* *face to face*, i. e., quite near, before the eyes; *he met him* *קָרַע כְּתָנָיו* *rent as to his raiment*, i. e., with his garment rent, acc. §§ 341, 288.

It is most remarkable here that the infinitive also is very frequently used to explain and describe more fully the nature of the

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\* That here and in similar, according to the Latin doubtful, cases, we have really the accusative in the Semitic tongues, the Arabic everywhere shows.

chief action. If this is done with some emphasis, the inf. absolute is always used: *punish him will God* וְנָגַף וְרָפוּא *so that he punishes and heals*, not only punishing but healing also, Is. 19. 22; *I will finish it* וְכִלָּה הָחֵל *beginning and ending* (for we may often use our participle in a similar subordination, for the sake of brevity); and some much used infinitives of this kind have thereby become established adverbs: הוֹתֵר *more*, lit. *augendo*, הַיֵּטֵב *well*, lit., *doing well*, הַשָּׂבִיחַ *industriously*, lit. *rising early*, but all these can be construed with verbs only, whilst מְהֵרָה *quickly* and still more הַרְבֵּה *much* are construed more freely in any manner. — The explanation by means of the inf. with לִי is somewhat more adaptive and briefer, of which a specially frequent example לֵאמֹר *to say*, i. e., *so that he says, or saying, to quote his words*, which sign is always followed immediately by the words or thought to be quoted, §§ 237, 245.

If the same verb is repeated in the inf. abs., both when closely conjoined forming one idea, this construction expresses, as if by painting, the constant incessant advance, or also the full undoubted existence of the action, and may be variously rendered according to the connexion in our languages: שָׁמְעוּ שָׁמְעוּ *hear ye, hear ye!*, i. e., either *listen carefully*, Job 13. 17, or *listen continually*, Is. 6. 9; הָלַךְ הָלַךְ *he is gone gone*, i. e., quite, wholly gone away. To such an inf. abs. a second may be joined by *and* וַיֵּצֵא וַיָּשׁוּב *he went out and in continually*; but הָלַךְ especially may be so used to give prominence to the idea of the continued increase of an action: הָלַךְ הָלַךְ וַיִּגְדַּל *he went continually and grew*, i. e., he became gradually greater and greater (where, however, the second verb is in the *part. intrans.* § 169), or with greater nicety thus: שָׁבוּ הָלוּךְ וַיָּשׁוּב *they returned continually*. With this meaning the proper position of the inf. absol. is *after* its verb, quite the contrary of what is observed in the very different case § 312: only in especially emphatic discourse does the inf. abs. with this meaning sometimes appear before the verb.

If the verbal idea is to be further described merely as to its contents or as it were its extension, this occurs

a) most naturally in the frequent construction of the verb with the accusative of its cognate noun, in order to confine itself



to itself: יָדַע הָעֵץ to know, i. e., *to have wisdom*, or to limit the general by something special: בָּכָה בְּכִי גָדוֹל *to weep* a great weeping, i. e., *very much*, נָס מִנֶּסֶח חֶרֶב *to flee the sword's flight*, i. e., as one flees before the sword; in this way a *similar* substantive also may be subordinated.

b) Verbs which denote a state or condition, are construed immediately with their supplement, especially the very various verbs for *full* and the contrary, as שָׂבַע לֶחֶם *to be satisfied with bread*, חָסַר טוֹב *to want good*, אָלַף סִירִים *the ground ascended, became high, and full of thorns*: yet here כִּי is sometimes added, ψ 88. 4. Similarly אָחַז-רַגְלָיו חָלָה *he became afflicted in his feet*, גָּבַר חֵיל *to be strong in might*, but in the latter case more emphatically with לְ, also, in the fitting place: *in relation to*, 1 Kings 10. 23.

c) The accusative points out briefly, and so generally used indefinitely, the member or the part of a whole which is chiefly concerned: נָפַשׁ הַנֶּהוּ *he smote him* as to *the soul*, or the life, i. e., to death, and with a reflexive verb: הִשְׁתַּחֲוָה אָפָיו *to bow oneself with the face*.

2. The accusative construction is stronger and more apparent when it expresses the motion and direction of a verb of motion *towards* a place; קָרַשׁ קִדְשׁ *to the sanctuary*; *he called them* הִשְׁאִירָהוּ *into the field*: yet when a person is spoken of a preposition of motion is always required, and in reference to places merely the ending הָ, § 216, is often added. — Further when it expresses the final effect and result of an action: יָשַׁן הַמָּוֶת *to sleep (into or to) the death*, so that sleep becomes death; *it became putrid* הוֹלְעִים *to worms*. Yet לְ *to* expresses more distinctly the meaning of *getting to be* or *becoming* before a more exact predicate: הָיוּ לְאֲנָשִׁים *be ye to*, i. e., *become men*, לָמַס הָיָה *to become to service*, i. e., serviceable, יָצָא לְחֶפְשִׁי *to go forth to freedom*, i. e., to become free.

§ 282. 3. The strongest meaning of this construction, in which the subordinated person or thing is itself affected and determined by the action, is established with additional power, so that half-passive verbs also, and those which have no full passive, can receive this power by a new turn of their meaning: as קָרָאתִיו *I called him* so יָכַלְתִּיו *I was able*, i. e., *overcame him*, בָּאָתָהּ *it came*, i. e., *reached him*, יָצָאתִי *I went out (of) it*, i. e., *left it*. Whether the language

raises a verb to this power, or construes it always or sometimes and in prose mediately by prepositions, or also defines again more nearly the meaning, which is capable of immediate relation, by prepositions (as *קָרָא אֵלָיו* *he called to him*, or also *called him to him*, *קָרָא אַחֲרָיו* *he called after him*), must everywhere be learnt from the particular cases: in general the Hebrew has in this respect great freedom and flexibility.

Nevertheless the language already begins to subordinate many a word more loosely with *עִי* *with*, in the place of the immediate and strongly active construction: *עָבַד* *to work with one*, i. e., to cause him to work, compel to labour, use as a slave, which might, therefore, be more concisely expressed by the causal verb *הָעֲבִיד* with the accusative.

A causal-stem from the active verb, Hif-il or Pi-el, has in § 283. itself, acc. § 122, the power of subordinating two different objects. But every other verb also can subordinate two objects, in themselves distant from each other, first the person affected by the action, secondly, the thing implied in it, if both are possible according to one of the above cases:

1) According to the first case, § 279: *he rules the nations* *וְהָעָרָה וְהַשְׁפִּיל* *with knowledge and prudence*, Jer. 3. 15; Mic. 7. 2.

2) Very frequently according to the case, § 281; especially are all the various verbs of filling, satisfying, enlivening, supporting, surrounding and clothing with their opposites: depriving, etc., construed with two different objects, although here prepositions also may promote clearness: *קָדַם*, e. g., *to come before*, i. e., *to anticipate in giving*, with the subordination of both the recipient and the present ψ. 21. 4, yet also with the present subordinated by *עִי* *with*, Mic. 6. 6.

3) Since the verbs of treating and rewarding, of enquiring, teaching, commanding as well as of answering, further of giving, subordinate as naturally the person as the thing according to the third case, § 282, they are very frequently construed with two of these objects: yet the substance of the teaching may also be more loosely added by *עִי* *about, concerning*, and the person taught is sometimes put in the dative, i. e., with *לִי*, as in modern languages; an infinitive also prefers subordination by means of *לִי*: *נָתַתִּיךָ לַעֲשׂוֹת* *I gave, i. e., allowed, to thee to do.*

§ 284. In an entirely different way a complete sentence, i. e., subject and predicate may be subordinated in both its parts to an active verb; the verbs of making, appointing, naming, and the like have especially this force: just as we say *אַתָּה נָבִיא* *thou art prophet*, so also *נִתְּחַדְּךָ נָבִיא* *I made thee prophet*, *הָעֵץ* wood, i. e., *wooden* (of wood), comp. § 296, but also thus: *בָּנָה אֶלְטָר* (into) *an altar*, built of them an altar, as we should say; the verbs of the senses and of thinking or believing: *אֶרְאֶה עֲוִירִים* *blind*; in this as well as in the previous case, לִי may be added for clearness: *לָמַלְךָ דָּוִד* *they anointed David to (be) king*, *לְשִׁכּוּרָה* *for a drunken woman*.

This construction is more important if a fuller sentence, e. g., a verbal sentence, is thus subordinated: and, when the participle as describing a state is less suitable, a finite verb may be thus subordinated: *רָאָה גוֹיִם בָּאוּ* which in sense corresponds to the Latin *vidit gentes venisse*, θρ. 1. 10; but more rarely the freer position of the words also corresponds with the Lat. *accus. cum inf.* Jer. 36. 9, comp. Judg. 11. 20; Num. 20, 21; Jer. 6. 6; 13. 21; 30. 6.

If by the passive construction that object which in all the above cases was the affected person, becomes the person of the sentence, i. e., nominative or subject, the other object still remains subordinate in the accusative, as *שָׁלַח קָשָׁה* *commissioned with hard* (command), since the verb *שָׁלַח* *to send* when it denotes commissioning or commanding is construed with two objects, acc. § 283.

#### THE VERB WITH A SUBORDINATED VERB.

§ 285. A verb which requires the help of another verb to complete its meaning generally subordinates the second verb in the infinitive, and mostly with לִי *he ceased to go out*, *הִמְגִּיד לַעֲשׂוֹת* *he magnified to do*, i. e., he did much, but, especially in poetry, without לִי, as *יָשַׁר לָכֵחַ* *he made straight to go*, i. e., went straight, since we prefer in our languages to express one of these subordinate verbs by an adverb. It is very rarely, and only in poetry, that the imperfect performs this service of completing an incomplete verb: *יָדַעְתִּי אֲכַבֵּה* *I know how to flatter*, Job. 32. 22; Is. 42. 21; θρ. 4. 14. Still more

rarely is the participle also thus subordinated, as describing a state or facility, as יָדַע מְנַגֵּן *who knows how to play*, 1 Sam. 16. 16.

In another way, more Aramaic and in Hebrew poetic rather, a second verb may be set in apposition to the first immediately (i. e., without *and*), so as to form a sort of verbal compound, by means of which both verbs more closely conjoin to express one idea: רָצַץ עֵב *he crushed left*, i. e. left crushed, אֵל תִּרְכּוּ תִרְבּוּ *enlarge not ye speak ye*, i. e., speak not much. But this construction is rare in prose.

## SECOND CLASS OF WORD-GROUPS.

*Words in attraction (in the construct state); the genitive and what is like it.*

The attraction of words, explained at length § 208, is § 286.

1. Most necessary and strongest when the noun in its most proper character, i. e., as substantive, attracts and conjoins with itself most closely another word of equal force and independence but with an entirely different position and relation, although still belonging to it and indispensably needful: in such a case neither mere apposition nor loose subordination of the second word (in the acc.) gives the sense, and the strict subordination alone is sufficient, whether the second word is a substantive, or an adjective with the meaning of a substantive, or a pronoun. If the first word denotes an action, the second may indicate either its origin or its object, as פֶּחַדִּי *my fear* means in different connexions either *the fear which I have*, or *the fear of me*, and רֵבֶר עֲבָדוֹ either *the word of his servant* or *the word concerning him*, Is. 44. 26. But the first word often indicates only a general relation, e. g., time, place, intention, and in the last case may stand also before a whole sentence as its supplement, §§ 299, 332, sq. Or the first word gives prominence to an individual or individuals of a whole: קָטַן בָּנָיו *the little one* (i. e., as we say the smallest) *of his sons*, and if the second is indefinite: נְסִיכֵי אָדָם *anointed of mankind*, i. e., anointed men and no others. But proper-names rarely adapt themselves as first members of this chain: יְהוָה צְבָאוֹת *Jahve (the God) of hosts*, for which יְהוָה אֱלֹהֵי צֹ is often used.

The usage of the so called *incomplete* nouns § 209. 3, should be especially observed, as קוֹל יְהוָה *voice Jahve's* can mean simply *hear Jahve* . . . even in the regular order of the words, ψ. 29. 3, sq. And the simple numerals from 3—10, often even שְׁנַיִם *two*, prop. *a pair*, belong here originally as to usage, § 257.

§ 287. The exact contrary of this arises if a substantive is further supplemented with a description of its properties or its contents: these additions are connected in sense much more loosely with the substantive around which they collect, and which always predominates. If, therefore,

a) an adjective or a pronoun allies itself with a substantive, it regularly co-ordinates, and not subordinates, itself to it: cases of subordination are rare here, and mostly only when the article is added, acc. § 298: הַדָּם הַנָּקִי *the innocent blood*, as well as הַדָּם הַנָּקִי, Deut. 19. 13, comp. 21. 8, 9; it is somewhat different if the adjective, equally as well as a substantive that serves for description, is put first as neuter in the *st. c.* with strong emphasis, and in grand poetic style: קְדוֹשׁ מִשְׁכְּנֵינוּתִי *the holiness* (das Heilige, adj.) *of thy dwellings* almost equal to *thy holiest dwellings*, ψ. 46. 5, וְיֵעָץ פֶּלֶא *wonder of counsellor*, i. e., wonderful counsellor, Is. 9. 5, or if it is similarly subordinated as the second member: אִשָּׁה רָעָה *woman of evil*, i. e., most wicked woman.

b) Ideas which according to the historical development of the Hebrew language are expressed most easily by adverbs or compounds with prepositions and similar words, are more frequently co-ordinated merely than subordinated in close connexion; we find pure co-ordination in cases like עֲזָרָתִי בִי *my help in me*, i. e., my inward help, כּוֹשׁ בְּטָח *Kûsh careless*, i. e., careless Kûsh, Ez. 30. 9; but with אֲנָשִׁים מְעַט *men a few*, i. e., few men, interchanges מְעַט מְתֵי *in the same meaning*, with הַדָּם הַנָּקִי *innocent blood* הַדָּם הַנָּקִי. Further may stand in the *st. c.*: מַמְלָכוֹת צָפוֹנָה *kingdoms-northwards*, i. e., northern kingdoms, אֱלֹהֵי מֶרְחֹק *Gods from afar*, i. e., far-coming gods.

c) A substantive remains loosely co-ordinate if it only gives in other words the sense of the first: דָּוִד הַמֶּלֶךְ *David the king*, or if a corresponding adjective does not exist and yet subordination would convey a false meaning: נַעֲרָה בְּחֻלָּה *puella virgo*. In other cases it is always subordinate; and substantives must serve by circumlocution to express qualities all the more, since in Hebrew from many nouns no adjectives have been formed (§ 164), as אֲרוֹן עֵץ *ark of wood*, i. e., wooden ark, אֱלֹהֵי כֶסֶף *gods of silver*, i. e., silver gods, גִּבּוֹר הָיִל *hero of might*, i. e., mighty; and עֲרַת אֵל *God's*, i. e., divine assembly,

where just as in מַמְלָכוֹת הָאֱלִיל *the gods'*, i. e., idolatrous *kingdoms*, the shortest substantive suffices to indicate the quality.

The want of common adjectives, § 164, is also very much helped out by prefixing in the *st. c.* a short personal name of a general signification, as אִישׁ הָאֵר *vir formae*, i. e. *formosus*, בֶּעַל הַדְּבָרִים *a master of words*, i. e., who has something to say (to complain), בֶּן הָיִל *filius opum*, i. e., *opulentus*, well-to-do.

Since the numerals beyond 10, acc. § 269, can form no adjectives, the signification of the adjectives is expressed by a combination of words, so that even this may be said: שְׁנַת הַחֲמִשִּׁים שָׁנָה *the year of the 50 years*, i. e., the 50th year, or shorter שְׁנַת בְּחַמ' *in the 50th year*. But the same signification of all numbers also may be so rendered: שְׁנַת הַשְּׁבַע *the year of the seven (years)*, i. e., the seventh.

But one of these substantives may easily separate itself more, and with the rejection of the *st. c.* subordinate itself - more freely, i. e., either in the accusative, or, acc. § 293, even in the same case as the preceding noun, whenever it describes nothing but the common predicates of measure: יָמִים מְסָפֵר *days of number*, i. e., numerable, few; or of contents: מִמְּמָנִים בַּשָּׂדֶה הַטֵּמִּין *stores in the field of wheat*, Jer. 41. 8; Ex. 22. 30; אֲשֶׁרָה לֵּל עֵץ *a grove of any wood* (also after a longer parenthesis Deut. 17. 8): מַיִם . . . . . הַמַּבּוּל *the flood . . . of waters*, Gen. 7. 6, comp. 6. 17; הַבָּקָר הַנְּחֹשֶׁת *the calves the brass*, i. e., *brazen*, 2 Kings 16. 17, comp. § 290. — Similarly מַה יִּהְיֶה רָעָה *what will come to pass evil*, i. e. *what evil*. — The name of the contents of a number beyond 10, or of a measure then suffices at the end in the sing. and without the article, and after an indication of plurality in number a second plur. is unneedful: עֶשְׂרִים אִישׁ 20 *man*, שְׁלֹשׁ סָאִים קָמָה *three measures meal*, הֶעֱמַר אֵילִים *rams* (i. e., fleeces) *wool*, שְׁבַע יָמִים *a week days*, i. e., *time*, a week long.

3. Every participle and adjective can be supplemented as § 288. a noun by any substantive, and a substantive which for any reason whatsoever subordinates itself in the accusative to a verb, is construed with the participle chiefly in the *st. c.*; although the looser subordination by the accusative is not very unnatural. Thus

a) the participle of the active verb: אֲהַבִּי אֱלֹהִים *lovers of God*, עֵינַיִם מְאִיר *enlightening the eyes*; also bolder constructions,

when the accusative would not generally suffice, are found in these series of ideas: *עֲפָר וְחֵלִי* *dust-creepers*, *שֹׁכְבֵי קֶבֶר* *grave-lying* (those lying in the grave); in poetry also with the inf.: *מַשְׁרִימֵי קוֹם* *early risers*, acc. § 285. The accusative is generally found only when the participle is a decided tense-form, acc. § 168, 2.

b) Of the passive verb: *שֶׁק חָגוּר* *clothed in mourning*, otherwise *יָלֹד אִשָּׁה* *born-of-woman*; but since the participle has naturally the force of a relative *he who* or *who is of*—, a whole passive sentence may take this construction in such a way that that substantive which is really the subject of the passive verb is now put in the *st. c.*: *נְשׁוּא עֵץ* *he who is of forgiven sin*, i. e., whose sin is forgiven. In the last case the subordinate substantive may separate itself in the accusative only if the participle is subordinated itself as a descriptive word, acc. § 279, and is therefore more inflexible: *קִרְוַע פָּתְנָתוֹ* *torn as to his raiment*.

c) Adjectives or participles instead of them: *גָּדוֹל בָּח* *greatly-strong*, *לֵב לֵבָב* *fainthearted*; *פָּר טָעַם* *unwise* Prov. 11, 22; *חֹלָה אֶהְבָּה* *she who is love-sick*, *בְּגֵרִי אָוֹן* *wickedly faithless*; rarely with a reflexive suffix to the noun: *נָלוֹז דְּרָכָיו* *he who is perverse of his ways*, i. e., whose own ways are perverse, Prov. 14. 2. The accusative, however, is allowable mostly only where the position of the words does not allow the *st. c.*, Job 15. 10; a preposition also is sometimes added for the sake of clearness, as § 280, Job 32. 4, 6.

If an adjective is to be supplemented by another adjective or an adverb, either of them must be co-ordinated merely: *גָּדוֹל מְאֹד* *very great*, *נָקִי חֲנָם* *vainly innocent*.

### *Consequences of the attraction.*

§ 289. Since the construct state introduces a series of ideas and words which are completed only at the end of the series, these consequences must follow:

1. No adjective or pronoun or any other appositional word can intervene; but a merely repeated word, or one explained by a similar word, may be continued in the *st. c.*, whilst the discourse awaits addition: *נְהַרֵּי נְהַרֵּי דְבִשׁ* *streams*,

*brooks of honey and milk*, Job 20. 17 (comp., however, Jer. 7, 24). But the intervention of a preposition, especially of a small one, does not much obstruct the *st. c.*, when in signification such a series of ideas holds together more closely, although it is generally only poets that avail themselves of this Aramaic freedom: *נְבִיאֵי מִלְבָּם prophets from their hearts*, i. e., *of their own liking*, *הָרִי בְגִלְבֹּעַ mountains in Gilbóa*, *חֹסֵי בּוֹ those cleaving to him*, acc. § 288: *מִימֵן לְבֵית the right of the house*, instead of which *מִימֵן לִי* also might be used. Besides, the little word *לֵל* all rarely intervenes.

2. The first member does not readily receive the article, § 290. which rather attracts the emphasis of the pronunciation towards the beginning, whilst in the series it hastens to the end: the article is affixed, therefore, to the last member, even if this of itself ought not to have it, but extends its force from this to the first member: *רַךְ הָלֵבב the fainthearted (one)*; if the last member is definite even without the article, its definiteness affects just as strongly the first: *בְּרֵאשִׁי the son of Isai*, *בְּנִי my son*; if it must, acc. § 278, necessarily remain indefinite, the first loses the article which it might have from its own meaning: *חֶרֶב הָרֶב the sword of each one*.

Only if the last member is not really conjoined strictly with the first, but is connected somewhat more loosely, does the first receive the article, in the cases §§ 287 *c* and 288, therefore: *שֵׁשׁ הַכְּתָנָה the coat of Byssus*, *הַיֵּצֵא הַשָּׂדֶה the field-produce*, *הַפֹּדֶד he who redeemed thee* (from *פָּדָה*) where the suffix might easily be in the accusative; and if the first word notwithstanding the *st. c.* has assumed, acc. § 216, the postfix of the demonstrative *—הָהָא* *הָאֵלֶּה שָׂרָה towards the tent of Sarah*, Gen. 24. 67; somewhat oftener before a mere suffix as a second noun, Prov. 16. 4, or if two nouns frequently occur together and, therefore, form a kind of unity: *הָאָרֶץ הַבְּרִית the ark-of-the-covenant*, and elsewhere here and there more irregularly in later writers. But if then the first member, which might stand in the *st. c.*, becomes more free by prefixing the article, it remains sometimes even in the *st. absol.*: *הַבָּקָר הַנְּחֹשֶׁת the brazen calves*; the possible repetition in the *st. constr.* of a noun which was at first quite independent in sense and construction, is some-



times omitted: *the great desert* נַחֲשׁ of *snakes and drought*, when it might be מַדְבָּר נַחֲשׁ, Deut. 8. 15.

§ 291. 3. If the series is extended to three or more nouns, the same laws apply; and if the second describes only the properties of the first, the third may refer as to its signification to both the preceding ones, if no ambiguity would arise: מְנַחֵם יִשְׂרָאֵל *he of sweet songs*, i. e., the sweet singer of *Israel*; יְמֵי עוֹלָם מֹשֶׁה *the days of antiquity*, i. e., the ancient days of *Moses*, Is. 63. 11, where, however, the second noun is left in the *st. absol.* In the same way the signification of a pronoun as the concluding member of a series refers back to all the preceding nouns, if the middle noun can be conceived in conjunction with the first only: הַר קָדְשִׁי *my holiness'-mountain*, i. e., my holy mountain, גִּבְעוֹתֵי נֶאֱמָרוּ *my proudly rejoicing* (soldiers); rarely and more in poetry a substantive describing the mere quality is put last in the accusative, acc. § 287 b: שְׂנְאֵי שָׁקֶר *my lying enemies*, i. e., without ground.

#### *Circumlocution of the Genitive-relation.*

§ 292. When the force of our Genitive from some cause cannot be expressed in Hebrew by the above close subordination of a second noun under a foregoing one, the preposition of the dative לְ serves very suitably for this object, inasmuch as it denotes the very first mediate relation. Some of the main cases are

1) when a noun of this kind stands quite separate from any other word, or at the beginning of the sentence: לְדָוִד *David's* or *of David* (a song);

2) if the preceding noun should stand alone in order to mark it intentionally as indefinite: בֶּן לְיִשָּׁי *a son of Isai's*, since בֶּן יִשָּׁי in the *st. c.* would most naturally mean, acc. § 290, quite otherwise *the son of Isai*;

3) when an other word, e. g., a numeral, intervenes and the whole series is quite interrupted: בְּשָׁנָה שְׁתַּיִם לְמֶלֶךְ *in the year two* (acc. § 287) *of the king*. — From such more necessary cases the use of לְ is extended, and becomes elsewhere frequent to give the force of our genitive.

If a word of this kind is added at the end, it may be attached by means of *אֲשֶׁר* *who, which*, in a second small sentence, which relative is found especially with a personal pronoun, as the commencement of the formation of a possessive pronoun, which is in general wholly wanting: *הַפָּרָדָה אֲשֶׁר לִי* *the mule which is to me*, or mine, i. e., my mule, 1 Kings 1. 33, comp. v. 38.

This *ל* serves also at times as a circumlocution of the accusative, i. e., the mediate subordination occurs here also instead of the immediate; primarily with a participle which is connected for some reason less easily immediately, Lev. 12. 7; Num. 10. 25, or when the accusative, acc. § 309, is put before its verb, Is. 11. 9; 1 Sam. 22. 7, then also in more general use, as in Aramaic it represents the Hebrew *אִתּוֹ*, §§ 207, 277.

### THIRD CLASS OF WORD-GROUPS.

#### *Words in Co-ordination (Apposition).*

When neither the looser (§§ 279—285) nor the stricter § 293. subordination (§§ 286—292) is possible, mere co-ordination everywhere takes their place: that is, the second word is continued in the same case which the first has taken, and how they belong to each other in meaning appears from this similarity only. Co-ordination is found often with verbs, § 285, and often with nouns: with substantives, acc. § 287, primarily in cases like *דָּוִד הַמֶּלֶךְ* *David the king*, or if the latter word is the primary one *הַמֶּלֶךְ דָּוִד* *the king David*, since only a few substantives of general meaning can subordinate their implied proper-name, as *נְהַר פָּרָה* *the Euphrates-river*. Adjectives are connected with their substantives mainly by co-ordination, since the few exceptions, § 287, need scarcely be taken into account; still more so the pronouns.

The adjective or pronoun co-ordinated to a substantive is placed after it regularly; and so that if the substantive is made definite by the article or is so in itself, every co-ordinate word must be definite likewise: *אִישׁ גָּדוֹל* *a great man*, *הָאִישׁ הַהוּא* *that man*, *בְּנֵי הַזֶּה הַגָּדוֹל* or if the signification of the adjective is more prominent *הַזֶּה הַגָּדוֹל* *this my eldest son*. Therefore if two substantives stand in the *stat. constr.*, and are both of the same number and gender, the

whole connexion of meaning and tone only can decide to which of the two the co-ordination belongs (comp. § 289), as בְּרֵהַמֶּלֶךְ הַגָּדוֹל may mean either *the son of the great king* or *the elder son of the king*.

Still a pronoun is often connected without an article, especially if the substantive has a mere suffix, אֵלֶּה אִתִּי *these my signs*; an adjective more rarely: but sometimes the article is put in the middle with careless brevity, before the adjective therefore, in which case the substantive may then take the *st. constr.*, acc. § 287: הַר הַגָּדוֹל *the great mountain*, especially with numerals: יוֹם הַשְּׁלִישִׁי *the third day*, comp. Jer. 38. 14, where the *st. abs.* remains.

On the other hand, the simplest pronoun only is sometimes prefixed: הָעָם זֶה *this people*, אֵלֶּה הָאֲנָשִׁים *these men*, which sounds less emphatic than הָעָם הַזֶּה *this people here*; of adjectives רַב *much*, very rarely or with extraordinary emphasis (Is. 28. 21) any other.

An adverb is similarly always co-ordinate with its adjective and after it, as גָּדוֹל מְאֹד *very great*. But in other cases it has greater freedom as to position, and may often precede the verb, as נִעְלָה מְאֹד *greatly is he exalted!* פֶּס 47. 10.

## 2. THE CONSTRUCTION OF SENTENCES.

### 1) THE FUNDAMENTAL AND SECONDARY MEMBERS.

§ 294. The two fundamental members of a sentence have been defined § 276. But of these

1. the person, or the subject, of the sentence may or must often be left unnamed: the verb in that case stands alone, usually in the plur. masc.: יֹאמְרוּ *dicunt*, much more rarely in the sing. masc., when the speaker really has in his mind some one who is to be unnamed, and, therefore, especially in certain idioms, as קָרָא שְׁמוֹ *one named his name*, since in reality only one can have at first invented the name, הַחֹרֵשׁ *he* (the farmer, a special class among men) *ploughs*, our *one ploughs*. But circumlocutions with this meaning also occur, as: יֹפֵל הַנֹּפֵל *falls the falling one*, whoever falls, *anyone* that falls.

The more animated addressing of an indefinite *anyone*, i. e., the employment of *thou*, for *one*, *anyone*, *whosoever*, is met with in the idiom,

used in direction, **עַד בּוֹאֲךָ** *until thy coming*, i. e., *thou comest* or *thitherward until thou*, and more briefly **בּוֹאֲךָ** merely; further at times in legal language (Lev. 27. 2 sq.; Ez. 43. 19—27. § 309.

If the subject of the sentence shall be indicated without § 295. any nearer definition as impersonal, i. e., in the neuter, the verb, acc. § 172, stands either in the masc. or the fem. sing.; especially the fem. in occurrences produced by unknown forces, as **הַמָּטִיר** *it rains*, **הָשְׁכָּה** *it has become dark*; in the expressions of the feelings, when the person who has the feeling is supplied, often by subordination, oftenest in the dat., the masc. sing. is mostly sufficient: **מֵר לִי** *it was bitter to one*, **רָע לִי** *it was evil to him*, **יִנְעָם לִי** *it is agreeable to one*, **חָרָה לִי** *it was hot to him*, i. e., *angry*, or *he was angry*, but also in the fem. **צָרָה לוֹ** *it became narrow to him* (afflictive); but always **יִקְשֶׁה בְּעֵינַי** *it is in my eyes, appears to me hard*. The masc. only is used for the short periphrasis of a past passive action: **הוּחַל** *it is begun*, **שָׁרַד** *it is wasted*, **מְדַבֵּר** *it is spoken*, phrases the meaning of which so entirely corresponds to the active expressions *one has begun*, *one speaks*, that an accusative may be constantly subordinated to them, since the active construction of words is always the most natural: **יִתֵּן אֶת־הָאָרֶץ** *may one give the land*, **יָלַד אֶת־הַבָּנִים** *one bore him the sons*, a phrase borrowed from polygamy; as the accusative similarly may be construed with **הָיָה לִי** *it was to me*, i. e., *I had*. Rarely is **יֵהֵן** like the German *es gibt*, Prov. 13. 10, Job 37. 10.

When the active subject is to be named, the passive is not often chosen, acc. § 128. If, however, the passive is chosen and the active subject is to be completed, it is usually not subordinated as in our languages by **מִן** *by* but more briefly in the mere dative, as **מָוֶת** *Death is chosen by all*, actions are weighed **לוֹ** *by him*, 1 Sam. 2. 3; Prov. 14. 20, comp. § 217 b.

This half of the sentence is impersonal, further, if an idea which in itself might form an entire sentence is comprehensively given in the inf.; and if the person is not then mentioned (as it might be by means of the *st. c.*: **לֹא טוֹב הָיִיחַ הָאָדָם** *not good is the being of man*, i. e., that man should be alone), the inf. may be loosely connected with the predicate as in English: **טוֹב לְשֹׁכָה** *good is it to dwell* securely, or, with the same meaning, *that one should dwell* securely.

§ 296. 2. The *predicate* as to its external form may be very different: it is usually an adjective, but may be any other part of speech which the sense requires, e. g., an adverb often used to signify a state, which therefore must be conceived of as originally in the accusative: הַשְׁלֹם אֲבִיכֶם *is your father well?* or a simple substantive. The latter usage is especially frequent, because in these languages there is a great want of adjectives which are derived from substantives, § 164: accordingly one finds, acc. § 287, קִיר עֵץ *wall of wood*, i. e., wooden, or *the people was one tongue and one language*, instead of which one might say more fully *a people of one tongue and one language*, Gen. 11. 1; Is. 5. 11; 7. 24; ψ. 45. 7. It is somewhat different when a substantive as a short predicate far exceeds in the force and fulness of expression a mere adjective: *be a blessing!*, i. e., example and ideal of blessing, Gen. 12. 2; *God is truth*, nothing but this, nothing false, Jer. 10. 10; *fire are* (more strongly put than fiery) *the punishments of the divine sword*, Job 19. 29.

§ 297. An external sign for connecting (copula) these two fundamental parts of a sentence is in itself unnecessary, and is but rarely found in Hebrew. The pronoun of the third person necessarily serves, when all nearer predication is wanting, as the most general sign of existence: אֲנִי הוּא *I am he*. Starting from this usage this pronoun serves also in other cases somewhat frequently to express our *to be* when neither tense nor mood is concerned, but especially only in the rare case when both subject and predicate are definite and therefore both might easily be wrongly construed: הַדָּם הוּא הַנֶּפֶשׁ *the blood is the soul*, דָּוִד הוּא הַקָּטָן *David is* (or in descriptive sentences § 306 *was*) *the least*, or with another pronoun: מָה הֵנָּה אֵלֶּה *what are these?* but with this signification it may be used with the first and second persons also: אַתָּה הוּא הָאֱלֹהִים *thou art God*.

§ 298. The verb הָיָה *to be* is properly only used when the connexion requires a verb, therefore for the past or future absolutely, and the imperative, voluntative. — But as the verb *to be* is connected immediately with the more definite predicate, in like manner the verbs descriptive of a more special kind of being, verbs of *beginning*, of *duration*, and of *ceasing*, are connected immediately with the word of more definite predication, and receive by this

connexion their signification which is limited to *being*: הָחֵל הָרֶמֶשׂ *the sickle has begun*, i. e., is just now *in the corn*, Deut. 16. 9; and since a kind of continued being or a condition is thus described, a verb as a more definite predicate is subordinated in the participle (as in Greek, but not *according* to this) Is. 33. 1; Jer. 23. 26.

The particles which acc. § 262 without being actually verbs § 299. yet in reality express being either in general or in particular kinds of it, primarily subordinate that to which they refer, so that the whole sentence strictly taken proceeds from a sharp particle of this kind: הֲנִי en me! *here am I*, יֵשׁ הַקֶּה existence of, i. e., there is (is not wanting) *hope*, יֵשׁ אֹהֵב *there is a friend*, or rather in connexion with a following relative sentence (acc. § 332) *many a friend* . . . . If a verb is added for nearer definition, it is primarily subordinated in the part. just as in § 298, if the past is not to be more definitely marked for some special reason. — However, since these particles oscillate in meaning between noun and verb, owing their origin to that, their force to this, they begin also to be looked upon as the second half of the sentence and thence to be used more freely: they may stand alone whenever the meaning is plain from the context, as הֵנָּה עַם אֶחָד *there is one nation* (the speaker presupposes the reference) Gen. 11. 6, and quite alone הֵנָּה *there is he!* (the well-known one) Job 9. 19, or if the language shall be intentionally indefinite, as הָעוֹד עִמָּךְ *is there still one with thee?* (but this cannot occur with constantly definite הֵנָּה *there, see*); further, they may be separated from the word to which they refer by interposing words, or may be placed after a subject just as a verb (though this last usage is not applicable to הֵנָּה, which as demonstrative merely must always stand at the beginning): יֵשׁ לִי רַב *there is to me much*, כֵּן אֵין *might is not there*.

Sometimes כֵּן *in* serves to indicate *in* what character a thing appears or consists; primarily in constructions like: *I appeared* שָׁרִי בְּאֵל *in the name or as El-Schaddai*, Ex. 6. 3; ψ. 39. 7, then also with a simple predicate: הוּא כְּאֶחָד *he is one*, Job 23. 13; ψ. 68. 5.

## THE SECONDARY MEMBERS OF SENTENCES.

§300. By the conjunction of the two fundamental members alone a sentence may become very much extended, since each may be lengthened, acc. § 276 sq., to smaller or greater groups of words. But more freely placed extensions of the sentence in single words or groups of words may be added still further:

1. Statements of time, place, and similar relations which relate distantly to the predicate especially. The bare subordination of a noun in the accusative suffices here in very many cases, acc. § 204; or prepositions must be resorted to. The accusative is very generally sufficient *a*) in definitions of measure, space and time, as ראש ראשונה *at the beginning of the night-watch*, in poetry חצות לילה *middle of the night*, for which in common language rather בִּחְצוֹת הַלַּיְלָה *about the middle of the night*; — *b*) in definitions of place, especially in certain frequent phrases, as פֶּתַח door of . . . , i. e., without before . . . ; בֵּית house of anyone, i. e., lat. *apud*, אֵל בֵּית also in the meaning *at Bethel*; — *c*) in definitions of the relation, the manner, the object of an action, as he sacrificed בָּלֶם מִסְפָּר *number of them all*, i. e., as many as there were of them, for which לְמִסְפָּר also may be said; עֲבַדְתָּ הַלְוִיִּם *for the work of the Levites*, i. e., that they should work, Ex. 38. 21; most briefly in poetry after the manner of *God gives it his beloved* שָׁנָא *sleep*, i. e., so that they sleep or *sleeping* ψ. 127. 2.

§301. 2. A secondary member may refer also primarily to the subject, as חֶרְבּוֹ אִישׁ חֶרְבּוֹ *gird ye on each* (which אִישׁ *man* placed so emphatically may mean) *his sword!*

אִישׁ אֶחָד *one his brother* acc. *fratrem* or רֵעוֹ — *amicum suum* are words which originally form a small sentence of themselves by the side of the principal sentence, but then used in the signification of our *one another*, Greek ἀλλήλων, fit into any construction, even stand after the *st. c.* Zach. 7. 10, and abbreviate themselves more and more Ez. 1. 11, comp. v. 9.

§302. 3. Other greater or smaller secondary members may be added in the character of dependent secondary sentences to the otherwise complete principal sentence, either quite at the beginning, e. g., a definition of time Gen. 1. 1; Is 6. 1., or at the end Is. 9. 6, or inserted into the sentence itself, as Ezra 2. 68.

## IMPERFECT AND ABBREVIATED SENTENCES.

## THE INFINITIVE CONSTRUCT IN SENTENCES.

If a necessary member of a sentence is wanting in a sentence § 303. standing quite alone, such an incomplete sentence must stand as interjectional or interrogative, § 327.

If a sentence is connected with something that precedes, a word that must otherwise necessarily be supplied may easily be omitted, if it would be an unemphatic pronoun (the reference is then conveyed in the meaning of the whole): the subject, if a particle of time or condition forcibly begins the predicate: כִּי מִיְמִינִי *when (he, the one implied in what goes before) is at my right hand*, or if it is plain otherwise from a previous word: *in the image of God made he (God) him*, Gen. 9. 6; 14. 1. sq.; — often the object: *he saw and announced (it)*.

As the inf. constr. follows in general the verb very closely, it § 304. may, where the context requires it instead of the finite verb, stand without suffix for the third person, in the sing. בָּרָאָה אֶת־הָאִישׁ *at the seeing*, i. e., when he saw *the man*, or in the plur. indefinitely: בָּנוּ אֶת־צֹאֲנוֹ *in the shearing*, i. e., when one sheared (בָּנוּ) *his sheep*; the nearer definition of another person, which may be gathered from the connexion, is much less frequent, Ez. 8. 6.

In accordance with the general pointed brevity of this language substantives compounded with prepositions (especially since all case-endings in the manner of our more flexible languages are wanting), may serve in indefinite discourse according to the connexion either as subject or as object: אֵין כִּי־הָאֵין *there is not (indefinitely, one) like Jahve; O had I* בִּירְחֵי קֶדֶם *like the days of the past*, i. e., such days as those of the past; further קַח מִזִּקְנֵי הָעָם *take from the elders of the people* (some, rarely so that the sense requires only *one*, Ex. 6. 25), יָצְאוּ מִן הָעָם *there went forth from the people* (some, certain).

## 2) AS TO THE POSITION, THE RELATION AND THE IMPORTANCE OF THE WORDS.

I. In calm discourse a determinate order prevails in the § 306. conjunction of the words and the series of words in a sentence, which seems to be to a certain extent the more necessary and



inviolable in Hebrew the less the external form of its words is developed, § 6. Accordingly

1. the predicate, as generally containing the most important part of what is to be said, most simply stands before the subject: צַדִּיק יְהוָה *righteous is Jahve*, with the verb all the more, since the verb properly includes in itself its subject, so that a substantive is put in co-ordination only with it: אֱמַר יְהוָה *there spoke Jahve*. However, when the predicate as well as the subject is a substantive, the predicate often follows the subject to avoid ambiguity: יְהוָה אֱלֹהֵיךָ הוּא הָאֱלֹהִים *Jahve thy God is God, God absolutely*.

On the other hand, in a special manner the subject always stands first to form a *descriptive* or *condition-sentence*, inasmuch as the discourse presents in the reverse order the person first for the directly following description, in direct opposition to the usual course of narration, and therefore puts the action and the event in the back-ground; whence the verb then stands primarily in the part., and only when the sense demands it in the perf.: *so shall ye eat* חֲגִרִים מְתַיְכֶם *your loins girded* etc., Ex. 12. 11; 2 Sam.

3. 34. Now if such a sentence stands at the commencement of a discourse, the part. points of itself to the state or condition lying nearest to the hearer, i. e., to the present or the future close before the mind, if the hearer is not directed by preceding words to transfer himself into a definite state of the past; then הִנֵּה *behold* is mostly prefixed: הִנֵּה אָחִיךָ מְתַנַּחֵם *behold, thy brother is wrath with thee*, הִנֵּנִי מֵבִיא *en me allaturum*, i. e., *en allaturus sum*; עָמַד הִנֵּנִי *behold I stood* (during the dream) Gen. 41. 17; yet where this emphatic הִנֵּה is not found, the part. in the simple temporal meaning of the present or the near future is sometimes put like a common verb, Jer. 23. 16; Gen. 31. 20.

307. 2. The object follows in calm, regular order after the verb and the subject, and is thereby indicated: שְׁלַח דָּוִד מַלְאָכָיו *sent David messengers*; which order remains especially clear if the sentence is introduced into its calm course by one or more words placed at its head, or if the verb in accordance with the connexion is put into the inf. constr.: בִּשְׁחַח יְהוָה אֶת־סֹדֶם *in the destruction of Jahve*, i. e., when Jahve destroyed Sodom.

3. Subject and predicate, or if these form one word, verb and object are, however, the firmest and most necessary con-

stituents of the sentence, which, therefore, receive into their midst smaller words or less important definitions in accordance with a law that prevails elsewhere: *אֶתֶּן לְךָ הָאֶרֶץ* *I will give to thee the land*; so much so that the connexion of the inf. constr. and its subject may be separated: *בְּשִׁלְחֵהוּ אֹתוֹ סָרְגֹן* *in the sending him*, i. e., when *Sargon* sent him.

The order of the words in a sentence takes a freer form only in poets and especially in later writers.

At the beginning of a sentence something is sometimes projected §308. which must be taken up again in a new form in the course of the sentence: this comes partly from excited speech, as *even thou — on account of thy covenant's blood I release thy prisoners!* Zach. 9. 11, partly from a mere change of expression, as *אֲנִי עִם לְרִבִּי* *I (it is or was) in my heart*, i. e., I think or thought, but with the subject first on account of the *descriptive sentence*, § 306, 1 Chr. 28. 2.

II. On the other hand, the discourse may bring into prominence a single idea in contrast with this calm order, either because of the emphasis which the speaker for some cause or other puts upon it, or for the sake of antithesis; which childlike restlessness and animation still clings especially to Hebrew. However, the degree in which this animation shows itself differs partly with the matter in hand, and partly with the classes of words:

1. With a lighter emphasis it is enough to put the subject or object first, contrary to the more calm order, in which case the verb stands most naturally in the middle: *our hands shed no blood*, *our eyes saw it not*; *stones (even) wears away water*; more rarely the verb stands at the end; if, on the other hand, the subject stands at the end after the verb and the object, it can by that means also obtain a certain emphasis: *for teaches thy guilt thy mouth*, Job 15. 5.

A more poetic and Aramaic method of lightly emphasising a noun is this, to point to it first by merely giving its suffix and then first to name it: *they saw him, the boy*, Ex. 2. 6; Is. 17. 6; Job 29. 3, *his bed of Solomon's* also in broad popular language, somewhat as Germans say *Salomo sein Bett*, Cant. 3. 7.

If the order is more strongly disturbed by a promoted noun, the noun must be repeated by its pronoun in the place where it would stand in calm discourse: *but the people (acc.) he led it over into towns*, Gen. 47. 21; most necessarily if its correlative word must come in properly as the last

member of a series: נָהָר פְּלָגָיו *a river's brooks*, as we can say by putting the gen. first.

The emphasis is still stronger if the dislocated noun is immediately taken up again in its pronoun: *Yahve — him shall ye hallow!* Is. 8. 13; Prov. 10, 22; or if a new emphasis drops in also: *Yahve — in the heaven* (and not on the earth) *is his throne* ψ 11. 4. The little word אִישׁ *man*, which means sometimes nothing but the German *man*, *one*, when it is unemphatic, but when it is emphatic *each one*, is especially put disconnectedly at the head of the sentence: *each one his half*, the half of each one, Gen. 15. 10; Ez. 16. 19.

§310. The prefix לְ, § 217 b, sometimes gives prominence in the sentence to a single word as important, or supplies at the end such an important word, answering to our *as to*, or the Lat. *quoad*; as לְאַהֲבָיו *as to those who love me*, Ex. 20. 5 sq.

A sentence that from any cause is animated throughout often begins with a אֲדָא, or more strongly with הֲלֵא *surely*, § 324, 1, or in reference to the future or the present and the reason of the matter with הִנֵּה or shorter הִן *behold*.

§311. 2. The repetition of the word itself gives the strongest emphasis: but this is more frequent and necessary only when the emphasis can be made clear in no other way, that is

1) with the pronoun contained in the verbal person or in the suffix, which must be repeated in its full form, since it cannot be otherwise magnified nor repeated by itself in its dependent form: נִמְלַמְתִּי רַק אֲנִי *only I saved myself*, בִּי אֲנִי *in me*, נַפְשׁוֹ הוּא *his his soul*, i. e., *his* and no other's, his own soul; the repetition of the pronoun in the dative is more poetic and Aramaic: אֶיְבֵי לִי *my enemies* ψ. 27. 2, אֶרְמִי שְׁלִי *my own vineyard* in Canticles acc. §§ 181, 331. Later the pronoun came gradually to be used as well as the verbal person without any important emphasis.

§312. 2) Since the verb in calm discourse has its proper place at the beginning, § 306, a very frequent and quite peculiar idiom for the indication of emphasis has risen, namely this, to place the verb's inf. absol. before the verb itself, since the inf. absol. of itself often presents the verb alone with greater emphasis, § 328: אֲקַנָּה קְנֵה *buy it* (not have it as a gift) *will I*; הִמְלִיךְ הַמֶּלֶךְ *rule wilt thou?* יָדַעְתָּ *know must thou!* sometimes also in narrative style: רָאָה רָאֵנוּ *seen have we*; sometimes this inf. absol. is placed at the end: אֶעֱלֶךְ גַּם עָלָה *I will also bring*

*thee up again* (not merely down), Gen. 46. 4, whilst, on the other hand, the inf. abs. is sometimes put at the beginning in the entirely different meaning § 280, Amos 9. 8; Is. 3. 16. But it is often sufficient here that the mere inf. Qal precede the more definite verbal stem, as Pual: טָרַף טָרַף *torn is he.* Gen. 37. 33.

From such rhetorical repetition of a word those cases must be carefully distinguished in which the repetition must serve to express a *pure idea*, because the language has not attained the power of expressing such an idea more briefly and clearly: repetition may in this way express:

1) the idea of a constant progress, of an endless multitude: מַעַט מַעַט *a little a little*, i. e., little by little, gradually, בְּהִרְבָּה בְּהִרְבָּה *always on the way*; often with numerals to denote distribution: שִׁבְעָה וְשִׁבְעָה *by sevens* or seven each; even whole sentences may be so repeated Is. 10. 1; Ecc. 4. 1; Ex. 35. 35; 28. 34; Num. 7. 11.

2) The idea of twofoldness, falseness, in which case the *and* is mostly required: אֶבֶן וְאֶבֶן *stone and stone*, i. e., different weights, comp. § 360; somewhat different וְמִי וְמִי *who and who?* i. e., who are all in particular?

3) The idea of a high or the highest degree. This is especially important inasmuch as the language has no adjective for comparison: it, therefore, gives prominence to the higher degrees of the adjective by the connexion and relation when possible: קָטָן בְּנֵי נָעִים § 286, גֵּוִים *the wicked of nations*, i. e., worst nations, comp. § 287 a; similarly with substantives: קֹדֶשׁ קֹדֶשׁ *the sanctuary of sanctuaries*, i. e., the holiest of all; the bare article also is sufficient to give prominence when the context leaves no doubt as to the comparison: *Jesse had 8 sons and David was the little one*, i. e., the least; but when all such means are insufficient, the pure repetition of the whole word remains as the last, therefore with an adjective without any relation: *the question is difficult difficult*, i. e., very difficult; with adverbs: *very very*, if מִכֹּל *before all* or *above all* or something similar is not added, as Jer. 17. 9.

3. Prominence is most clearly given to a person by the § 314. pronoun הוּא *ipse*, Lat. *ipse*, referring back to it and in that way distinguishing it from others: הַלֵּוִי הוּא *the Levite himself*, Num. 18. 23; Is. 7. 14, לִפְנֵי לֹ *to the priest himself*, Lev. 7. 8; especially conjunctive: *Hâbel brought sacrifices* הוּא גַם *also he*, i. e., *et ipse, likewise*, Gen. 4. 4.

This short הוּא has generally a strongly reflexive force in Hebrew, so that it can also form of itself the predicate with the meaning ὁ αὐτός *the same*, ψ. 102. 28. And since the language possesses no other reflexive word so short and so

convenient, this simple pronoun stands for the reflexive pronoun whenever it may refer as a suffix *mediately* to the subject: לו עָשָׂה *he made for himself* (sibi), לו הָלַךְ *he went himself*, i. e., has quite disappeared, אָמַר בְּלִבּוֹ *he spoke in his heart*; אִתּוֹ; § 207, also is allowable for *se ipsum*; but where the construction is *immediate*, e. g., he praises himself, I know my own self, the language avails itself of נִפְסִי soul, § 209, which then appears in more extensive use. Further comp. § 209 b.

§ 315. On the other hand, it is properly a decadence of the language and probably the effect of provincialisms, if sometimes the suffixes אֲנִי *me* and אַתָּה *thee* are used in calm discourse and *without any emphasis* for the stronger words לִי *to me* and לָךְ *to thee* Job 31. 18; Ez. 29. 3, comp. v. 9; Is. 44. 21; 65. 5.

### 3) THE AGREEMENT OF GENDER AND NUMBER.

§ 316. There are indeed many exceptions to the general rule that verbs, adjectives and pronouns are ruled in number and gender by their substantive; but each exception has its justification:

1. The predicate, especially the verb, if it precedes the subject, or especially if the subject follows one or more words later, may stand without any nearer definition; i. e., in the masc. sing.: לֹא הָיָה בָּם יָדָיִם, עָבַר הָרָצָה *passed by the cry*, there was not in them hands, i. e., *power*.

The adjective rarely remains in the primary form as a more distant predicate (§ 279) he makes the rich go שָׁלַל עֲשֵׂה *barefoot* (as also in German in this case) Job 12. 17, 19; Is. 20. 4.

§ 317. 2. The greatest number of exceptions arise from this fact, that the thought has greater influence than the external form; and this in various ways:

1) Since the fem. sing., acc. § 179, is the proper form for a collective word, it can easily be referred to any plur., though especially to the plur. of inanimate objects or animals: הָעֲרֵג בְּהֵמוֹת *the beasts look up*; likewise with the dual: עֵינָיו קָמָה *his eyes fixed*; with a suffix: הָרַחֵשָׁה *trampled them* (the eggs) Job 39. 15. This construction, however, is more poetic in Hebrew. The opposite of this is formed by

2) the change of a sing., which in meaning denotes something consisting of many single parts, into the plur., which most naturally occurs with living and human beings, and often after the interval of some words: *הָעָם צָעֲקוּ הָעָם* *the people cry*, i. e., the individuals, *הַיָּאֲרֵב*, acc. § 277, *ambush*, i. e., the warriors lying in wait, with the plur. Judg. 20. 37, *מִלְחָמָה* *war for enemies* with the plur. 1 Kings 5. 17; also *אִמְרָה* *speech for words* with the plur. ψ. 119. 103.

3) In a series of words formed by the *st. c.* the predicate properly follows the first word as the chief member of the series; but sometimes the second, if this is much more important than the first in the sense of the whole context, especially with *קוֹל* *voice* when, acc. § 286, it expresses only our adverb *loud*: *קוֹל דְּמֵי אֶחָד צָעֲקִים* *loudly cry the blood-drops of they brother*; mostly with *כָּל*, § 209, since it expresses our *all* or (when some definite individual is spoken of) our *whole*: *וַיָּשָׂא כָּל הָעֵדָה* *then arose the whole congregation*; similarly often with *רַב* *multitude of*— (i. e., many) and the similar *מִסְפָּר* *number*, with *מִבְּחֵר* *selection of*, i. e., *best* . . .; in other cases here and there if the second gives in any way a more personal or fuller sense than the first 1 Sam. 2. 4; Lev. 13. 9.

Apart from these cases which are more capable of being reduced to § 318. general laws, there is still a number of scattered cases in which number or gender is overlooked on account of a second or more graphic sense: but the individual cases must be separately observed. Besides, certain authors, especially of the declining period, are less careful and certain than others, although with them also there may be some less obvious reason for the irregularity, which only operates more powerfully than needful, as, e. g., the masc. sing. *הַקֶּטֶר* *the perfuming*, because sacrifices were meant by it, is construed after a long interval with the plur. and then again with the fem. sing. as a neuter and collective, Jer. 44. 21.

Other departures from the rule arise, lastly, from indefi-§ 319. nite discourse, which may at first name an individual instead of all that are like it, and then pass over to the plur., which is equally correct so far as the meaning is concerned, or may reversely single out an individual from what was at first presented generally without altering the sense; yet this change occurs generally only in prolonged discourse, in new sentences and descriptions, more rarely in separable parts of the

same sentence, and then most frequently with participles or adjectives used as a subject: מְבָרְכֶיךָ בָּרוּךְ *they who bless thee*, i. e., if anyone blesses thee *may he be blessed*; and reversely אֲחֵר יִצְמָחוּ *another*, i. e., being conceived of as indefinite, the same as *others will spring up*, but this is only in poetry, Job 8. 19.

It is the same thing if *you* and *thou*, when either suits the sense, Lev. 25. 14, or also *thou* (§ 294) and *he*, i. e., *one*, interchange, 2. 8; 13. 52, 55, 57.

### 3. SPECIAL KINDS OF SIMPLE SENTENCES.

#### 1) NEGATIVE SENTENCES.

§ 320. 1. The objective negative לֹא, Lat. *non*, Greek οὐ, and the subjective, according with the one-sided feeling and thought of the speaker, negation, אֵין, Lat. *ne*, Greek μή, always refer in common discourse to the whole sentence, and, therefore, stand most properly before the verb as the foundation of the sentence, or, if the sense necessitates them to stand before another word (e. g., the subject, Num. 16. 29), at least so that they with this word refer to the whole sentence. This is carried so far, that in those cases in which otherwise an infinitive or a participle as predicate of the sentence would be used, the personal verb in the perf., or when this is less fitting in the imperf., although these two tenses in this case agree in the end when differently viewed, Lev. 11. 5 sq.; 17. 4, 9, must always be used on account of the לֹא.

§ 321. 2. —אֵין, acc. § 209b, properly negatives only a single part of a sentence, i. e., never the entire personal verb (as that which contains both subject and predicate) but a noun as our *without* or the prefix *in-*, but becomes, when used more independently in the sentence, also a negation of existence in general; either before a single substantive, which then further explains the subject also: אֵין יוֹעֵץ *no counsellor*, i. e., there is no counsellor, אֵין עֹשֶׂה *none who does*, i. e., none does, or also before closer predication, which as a verb must be in the part. and by which means a somewhat more emphatic negation is formed: אֵיןִי שִׁמַּע *I am not hearing*, i. e.,

*I do not hear*: both applications are so frequent that the phrase comes to be used even in narrations of the past, as וְאִינָנִי and *he was no more*, where the past tense is made apparent by the whole narrative only, Gen. 5. 24; Jer. 32. 33. If the subject must be put first, acc. § 309, this negative takes the second place, connecting itself just as in other cases with the personal verb by means of the participle: כֶּסֶף אֵין נָתַן *silver was none given*, and, therefore, when a verb is unnecessary returns into the *st. abs.*: אֵין אָדָם *there was no one*, in a condition-sentence, Gen. 2. 5.

Later writers assign a yet freer position to this particle, as אָדָם אֵין צַדִּיק *no man is righteous*, Ecc. 7. 20.

3. בְּלֹאִי is *except* before a 'whole sentence (וְלֹאִי more § 322. before a single word); but also serves as merely a stronger negative in construction with a noun, especially with לֹא before the inf. constr., which should have this prep., acc. § 237: סוּר לְבִלְאִי *not to turn from*. The shorter בְּלִי may, although in prose only after a preposition, stand simply before the finite verb: עַל בְּלִי הִגִּיד *because (§ 217 d) he did not announce it*; certain poets use the still shorter בַּל as equal in meaning with the simple לֹא or also with אַל, ψ. 141. 4; Is. 14. 21. — אַפְסִי is *only* at the head of a limiting sentence; on the other hand, when it is construed as אֵין it equals *there is no more* —.

Sometimes two of these negatives are joined to strengthen somewhat § 323. the meaning: מִאֵין or מִבְּלִי *without any* —, since מֵן, acc. § 217 a, has likewise negative force.

Particles with the meaning of indefiniteness stand by the negative particles without any conjunctive attraction: לֹא־כֹל *not anything*, i. e., nothing, similarly לֹא־דָבָר and לֹא־מְאִמָּה *absolutely nothing*, which almost everywhere serves for this object.

נָתַן לֹאִי or לֵאמֹר לֹאִי *to bring to nothing* is allowable only in poetry.

## 2) INTERROGATIVE SENTENCES.

1. If the sentence as a whole is interrogative, that word § 324. upon which the force of the interrogation especially comes is put first; yet sometimes another primary interrogatory word is found in the middle of the sentence, so that the sentence



takes a new start from that point, Gen. 17. 17. The emphatic emplacement at the beginning of the sentence of the word to which the interrogation especially refers together with the interrogative tone is enough without a proper interrogative particle, so that even לֹא sometimes denotes *not*—? and in negative doubtful interrogative sentences which are connected with something preceding by *and* and the imperf., there is regularly no interrogative particle: *to others I have not told it, וְלִי אֵין אָמַרְתִּי*, and *to thee should I tell it?* Yet in general interrogative particles are very frequent, and

1) the chief is הֲ § 104 Lat. *an*, Greek ἤ: הַשְׁלוֹם לְנֶעֱר is *it well with the boy?* The compound הֲלֹא *nonne?* often points to something well known, so that it may be rendered *yea, truly*; on the other hand, אֵל \* is *surely not* —? *I feel*, פֿ. 121. 3.

הֲכִי *an quod? is it that?*—? if one does not know the cause, and hence equal to *numquid?* German *etwa?*

2) אִם (or הִן Jer. 2. 10), properly a conditional particle (§ 355), has its principal place in dependent questions: *enquire* אִם אֶחְיֶה אִם אֶמָּוֶת, *whether I shall live?* (הֲ is rare here, Gen. 8. 7); but is then used especially in questions presenting an alternative, where it may therefore be אִם אִם *sive* also in fuller form, whether an other question definitely precedes: הֲאִתְּחַיֶּה אִם לֹא *art thou there or not?* or any thing else has preceded from which one may turn to another alternative, Is. 29. 16; 1 Kings 1. 27.

§ 325. 2. Of the interrogative pronouns מַה *what?* מִי *who?* the first even when it really refers to persons enquires as to *nature* and character: מַה אֵלֶּה *what*, i. e., of what nature, *are these?* but the second enquires as to *persons* even then when these are only implied: מִי הַפָּחַנָה *who is the drove?* that is, the men and animals in it. But although their proper place is the beginning of a sentence or a division of a sentence, they must conform to the law of the word-series, § 288, when they have the sense of our genitive, as מִי בֶּת *whose daughter?* חֲכִמָּה מַה *whose*, i. e., of what matter, *wisdom?*

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\* הֲ does not stand before N, as, acc. § 70, elsewhere the placing together of many aspirates is avoided, 1 Sam. 22. 15; 2 Sam. 19. 23.

In a more animated question the demonstrative pronoun is often joined with this interrogative one: *מַה־זֶּה* *what then?* *לָמָּה־זֶה* *to what then? wherefore then?* Also *מַה־יֵּדַע* may stand for *wherefore?* strongly contracted from *מַה־יָּדַע* *what having seen* (experienced), i. e., from what experience and cause? — The stronger *מִי* often separates itself into a small sentence before the more definite predicate, so that it then equals: *מִי הוּא אָמַר* *who is he (who) said?* *מִי הוּא זֶה* *who is then? —*

*מָה* is also the reproachful, blaming *what*, i. e., *wherefore?* or the rejecting *what!* or how! whence the transition to the meaning of an animated *not* is very easy but has scarcely begun in Hebrew, Job 31. 1. Stronger blame is conveyed by *מַה־לָּךְ לַעֲשׂוֹת* *what is to thee or what hast thou to do?* which is also construed immediately with the imperf. or part. in the meaning of a present Is. 3. 15; Jon. 1. 6. *מַה־לִּי וְלָךְ* *what is to me and thee?* i. e., what have we in common? what hast thou with me? is likewise strongly repulsive.

*מִי יוֹדֵעַ* *who knows?* with the meaning *probably* may be construed similarly with a following verb, Joel 2. 14: but more frequently we have instead the shorter *אֲמַלִּי*, written *אֲמַלִּי* also, which properly means *whether that . . . ?* and is thence also a stronger *whether?*

With the interrogative *מַה־אֵיךְ*, § 183, *מַה־אֵיךְ* hardly ever § 326. changes according to the gender, but as a more flexible particle is construed with prepositions. The substantive subordinated acc. § 287c is usually indefinite: *מַה־בֵּית* *which house?* *מַה־עִיר* *from what city?* Still it is also found with the article *מַה־הַדֶּקֶה* *which way went he?* 2 Kings 3. 8, properly *which is the way which he went?* acc. § 332.

### 3) EXCLAMATORY SENTENCES.

1. For the single noun standing as an exclamation an § 327. interjection, acc. § 101, is not very common: it stands therefore without any alteration, and rather with than without the article: *הַכֹּהֵן* *O priest!* and mostly but gradually changing into the second person, Hab. 2. 15. — The particle *בִּי*, which

originates acc. § 101, stands sometimes before אֲדֹנָי only in urgent request, *O my lord!*

- § 328. 2. If the verb in the inf. abs. appears as an exclamation, this abrupt and broken kind of speech serves with a single verb placed first in the sentence for an absolute command, in which what is necessary is merely presented and nakedly prescribed: עֲשֵׂה *to make!* i. e., *faciendum est*, זָכֵר *to remember!* i. e., thou or you must remember, הָפֹסֶל *to be circumcised* לָכֶם *of you* (acc. § 295) *all flesh!* i. e., must be, Gen. 17. 10. As the imperative and the voluntative as the command of personal mind and wish in this way distinguish themselves from this command prescribed in the manner of law, likewise in negative sentences אַל תַּעַשׂ *do not!* § 320, is distinguished from לֹא תַעֲשֶׂה *thou mayest not do!*

Elsewhere the verb stands so abruptly and disconnectedly first because the speaker is too full of his subject to explain the action more calmly: הָרִיב *to contend with God the carper?* i. e., will he really—? Job 40. 2, in which case the somewhat softer idiom of § 312. 2 might be used; — or in vigorous representation of deeds that excite much astonishment or displeasure, where in a further stage of the discourse the usual discourse is often returned to, Hos. 4. 2; Is. 21. 5.

But everywhere this inf., if the discourse were calmer, might be resolved into any person (into the first also Ez. 23. 30); and since it only stands more emphatically for the personal verb, it is construed entirely as the verb.

- § 329. 3. Every sentence also may appear as an exclamation without the help of an exclamatory sign: שְׁלוֹמִים לָךְ *peace be to thee!* אֲבָרְכָם בְּרוּךְ *blessed be Abram!* but rarely so abrupt as: *destruction of all sinners!* Is. 1. 28. In the established phrase חַי נַפְשְׁךָ *by the life of thy soul!* which must be accounted for as in the accusative of interjection (*per vitam tuam!*), חַי is properly an adjective, which, contrary to the usual order is put before the noun, acc. § 293, and therefore still more briefly in the constr. state before the fem. נַפֶּשׁ *soul* acc. § 287, and then remains unabbreviated before a masc. noun, as when God is spoken of חַי יְהוָה *living Jahve!* i. e., as true as Jahve lives; חַי אֲנִי *as true as I live!*

A wish may be expressed by a conditional particle, comp.  $\epsilon\lambda\theta\epsilon$ ; but the stronger conditional particle  $\text{לו}$  serves more frequently for this purpose than  $\text{אם}$ :  $\text{לו יחיה}$  *O if he lived*, i. e. that he might live!  $\text{לו מתנו}$  *O that we were dead!* but also  $\text{לו ירדה}$  *utinam descenderis!* with the full retention of the conditional perf. acc. § 355. Such particles may, finally, be put before the imper. even:  $\text{אם תשמעני}$  *if thou (wouldest) — O hear me!* Gen. 23. 13.

Compounded with this  $\text{לו}$  (properly *lau*, thence also *lai*) we have  $\text{אחלי}$  *O that now!*

$\text{מי}$  *who?* with the imperf. expresses the wish more gently; and  $\text{ייתן מי}$  *who will give this?* i. e., would that—! is so frequent that it may stand immediately before the principal verb, or may also be construed in the manner of the Lat. *accus. cum inf.*, Job. 6. 8; 11. 5.

$\text{מה}$ , § 325, standing immediately before the predicate and § 330. closely connected with it, serves as an exclamation of astonishment at the nature of a thing:  $\text{מה נורא}$  *how terrible!* Also such cases as  $\text{מה טובו}$  *what his goodness!* as we say, how good he is! Zach. 9. 17.

$\text{כי}$  *that* often serves to intensify an affirmation: I mean *that*—! and is therefore as the Lat. *imo* in our language either *yea*, Gen. 18. 20; Is. 32. 13,  $\text{אמנם כי}$  *verily indeed—!* or if the connexion naturally leads to an antithesis, *no! yet!* Is. 2.6; 8.23.

## B. THE DEPENDENT SENTENCE.

### 1. RELATIVE SENTENCES.

1. If the relative sentence starts with a personal word § 331. *who* (neuter *which*), in general  $\text{אשר}$ , § 181, serves to express it, to which in poetry  $\text{זה}$  or  $\text{זו}$ , § 103 (very rarely the mere article 1 Sam. 9. 24) sometimes corresponds;  $\text{מי}$  *who* and  $\text{מה}$  *what* are used only in general ideas when everything is sought for and included that in any wise belongs, so that one might say instead *whosoever*, *whatsoever*, and thence also  $\text{מי אשר}$  *who is he who*— ( $\text{מה ש}$  *what . . .* in Ecc.) may be used with the same meaning.

The use of relative particles is all the more frequent in Hebrew, because it has not formed from the personal pronouns any short relative pronouns answering to the Latin *meus, tuus*: hence לִי אֲשֶׁר *who* (which) is *mine*, i. e., *my*, § 292, must always be used instead; except when the same idea can be expressed more briefly, as in the sentence לִי; בִּיָּרָה § 276.

Every personal relative word stands disconnectedly at the head of its sentence, as a fundamental word put first to indicate the relation: it has on that account properly a complete sentence after it, and must, if the sense does not allow greater brevity, be further explained in the course of the sentence by its corresponding pronoun (usually of the third, yet possibly of the second or the first person), *who* — *I said to him*, i. e., in our language, *to whom I said*, just as in another case, acc. § 309: *the man* — *I said to him*, i. e., *to the man I said*. If therefore the relative word refers

1) to the *subject* of its sentence, its personal pronoun follows in the nominative: אֲשֶׁר הוּא חַי *what is living*, though it may be omitted especially in small sentences: רַאשֵׁי אֲשֶׁר אִתּוֹ *the men who are with him*; if it refers

2) to the *object*, it is completed in its proper place by the suffix: אֲשֶׁר פָּלְאוּהוּ הָאִיִּים *the man whom they imprisoned*, although the suppletion may be left out, especially with mere things: דְּבַר אֲשֶׁר דִּבֶּר *the word which he spoke*; but if it refers

3) to a word that is closely subordinated, its suffix can never be omitted on account of the needful perspicuity: אֲשֶׁר בְּנוֹ אָמַר (he) *whose son spoke*, אֲשֶׁר אָמַר לוֹ (he) *to whom he said*: though in the general conditions of time, place, manner the accusative, acc. § 279, suffices: עַד הַיּוֹם אֲשֶׁר בָּא *until the day that (when) he came*, בַּמָּקוֹם אֲשֶׁר דִּבֶּר *at the place that (where) he spoke*. As an indeclinable word, אֲשֶׁר may also refer to another indeclinable word: אֲשֶׁר שָׁם *where*, § 103, אֲשֶׁר מִשָּׁם *from where*.

Further, the possible positions and conditions of a relative sentence must be carefully distinguished:

- § 332. 1. The relative sentence further describes a substantive that was just before named, and is, therefore, most nearly related to a co-ordinate adjective, § 293. Since by the substantive the person of the relative sentence is already sup-

plied, and the relative sentence is essentially complete of itself without the relative word, acc. § 331, — it is not surprising that a special relative word is not infrequently omitted in this case, especially if the substantive to be described is indefinite, also mostly in poetic brevity; therefore

1) if the relation has the sense of the subject: **בְּאֶרֶץ לֹא לָהֶם** *in a land that is not to them*, i. e., not theirs;

2) if it has the sense of the object: **יָדָעָה אֶרֶץ, יִתְּנָהּ יְהוָה לְדָוִד** *he knew, with the suffix, but without it also: יִתְּנָהּ יְהוָה לְדָוִד he teaches him as to the way which he should choose*, i. e., which way he should choose:

3) if it refers to a word that is closely subordinate, when the suffix cannot be omitted: **וַיֵּלְכוּ בָּהּ הַדֶּרֶךְ** *the way upon which they went*, except where the accusative is intelligible acc. § 331. 3: **אֵי יָהּ הַדֶּרֶךְ יַחֲלֹק אוֹר** *which is the way where the light divides?* Job 38. 19, 24; 21. 27. The relative word is omitted more constantly after short sentences which of themselves give no complete sense: **רַב אָדָם יִקְרָא** *there are many men who*, i. e., many a one calls, § 299.

A single substantive in the *stat. constr.* rarely occurs: **קָרַיתָ הַנִּה דָּוִד** *the city where David encamped*, Is. 29. 1: but every word that requires suppletion must be more closely connected by the tone of the voice. — This usage is more common of certain words of general meaning, which are constantly found in this connexion, as **יָמִים** *day*, i. e. time in general, as **יָמִים קָרָאתִיךָ** *the day I called thee*, i. e. *when, quando*.

2. The relative word itself is substantive instead of any § 333. other: **עַל הַבַּיִת הַזֶּה** *who (he who) is over the house*, i. e., steward. Then it is also immediately interwoven into another sentence notwithstanding its connexion with its own sentence, and may therefore when referred to this second sentence become an object: **יָדָעָה יְהוָה אֲתָאֵשֶׁר יִקְרָא** *know that that will come to pass*, or may depend upon a word in the *st. constr.* or a preposition: **אָמַר לְאִשָּׁר עַל הַבַּיִת** *say to him who is set over the house*.

Here also the artistically short style of certain poets sometimes omits the relative word although more rarely than § 332; most frequently after a *st. constr.* with a verb before it, where the strong antithesis of the incongruous words itself points to the connecting link: **בִּיָּדִי לֹא אוֹכַל קוֹם**

in the hands of him whom *I cannot endure*, לֹלֵא שְׂאֵלְךָ, to those who asked not, אֲשֶׁרִי הִבְחָר, blessedness to him whom thou chooseth, 8p. 1. 14; Is. 66. 1; ψ. 65. 5; more rarely when the context conveys the idea of the object: *hell takes away those who sinned* Job 24. 10, or even that of the subject Is. 41. 24; 48. 14, 21; 63. 19.

§ 334. 3. The relative word stands first acc. to num. 2, but it is afterwards more definitely explained as to its contents by a substantive subordinated in the accusative, acc. § 287 c: by which means an indefinite idea is formed as if the substantive stood first: *who — a wife*, i. e., whatever *wife*, or if a wife —; *what came as the word*, i. e., what words, kind of words, came; though this convenient brevity is but rare in Hebrew, Lev. 4. 22; Num. 5. 29; Jer. 14. 1; Ez. 12. 25.

§ 335. The participle, and the adjective also, has, acc. § 168, naturally the force of a verb used as a relative predicative word, and may, therefore, take more briefly the place of the relative with a finite verb; either alone: הַיִּירָא the *fearful one*, i. e., he who fears, or dependent upon a preceding substantive, in which case it often assumes the article even after an indefinite substantive: נַפְשׁ הַחַיָּה *soul the living one*, i. e., which lives, Gen. 1. 21. In this close conjunction with a preceding noun the participle is also often used as *perf.*: מִי הוּא הַצֹּד *who is he that has hunted?* Gen. 27. 33, sometimes even as *imperf.* in a purely future sense, 19. 14.

§ 336. II. The particle which takes up a mere thought and refers it to something else (the conjunction, as *gaudeo quod vales*) is כִּי *that*; more rarely אֲשֶׁר also is used in this sense. A sentence thus introduced refers

1) rarely to a predicate in such a way that it supplies the definite subject: לֹא תִדָּר אֲשֶׁר לֵאמֹר *it is good that thou vowest not*, for then the inf. constr. can be used mostly with greater brevity. But it refers frequently

2) to the previous sentence as its object and as its nearer object depending immediately from an active verb, where, therefore, אֲחֵךְ also may stand before אֲשֶׁר *that*, acc. § 207: הִגִּיד כִּי he *announced that*—; *I trust* כִּי *that he will do* (with the imperf.); וַעֲשִׂיתִי אֲחֵךְ הֵלְכוֹ *I make that ye walk*, Lat. *ut eatis*, Ez. 36. 27; Ecc. 3. 14, in that the tense and the mood of the verb in

the relative sentence are determined in each instance by the sense. With verbs of saying, seeing, hearing, and the like, however, the whole sentence may also be subordinated more briefly, acc. § 284, with its subject and predicate; and in the oscillation between these two possible constructions, *כִּי* often appears before the predicate only: *he saw the light that (it) good*, Gen. 1. 4, 6. 2; *dicite justum כִּי טוֹב* quod bonus, i. e., *esse bonum*, Is. 3. 10.

3) The relative word whether it is a preposition or another relative word joins a preceding noun in the constr. state with its sentence, and so becomes the connecting link of both: *יּוֹם מָחָר* *day that*—, i. e., that day, *quando*, *מָקוֹם מָחָר* *in the place that*, i. e., in that place, briefer than *in the place where*, Lev. 4. 24, 33, where *מָחָר* is preferred to *כִּי*, because it can be used as an accusative acc. § 321. 3. Further, *מָחָר* must always be used with the shortest preposition: *כַּמָּחָר* *as that*, or *as*—, *בַּמָּחָר* *in that*, *when*, or when locality is referred to *where*, also transferred to cause, *in so far*, *because* (as prep. *on account of* in a late passage Jon. 1. 8); *כִּי תִחַח* *instead of that*, *כִּי דַם* *saving that*. But since somewhat stronger prepositions often stand before a sentence also as conjunctions without a relative word, or subordinate the inf. constr. most briefly, it is very important here to observe the historical usage of the language in reference to particular instances.

All subordinate relative sentences, accordingly, belong § 337. here, whether they are introduced by the simple relative conjunctions, or by the combination of the relative conjunctions with prepositions, or by more definite conjunctions; especially

1) the sentences of most general reference to something just spoken and left unfinished: interrogative, as *what provokes thee* *כִּי תַעֲנֶה* *that thou repliest?* expressing astonishment, as *O that we had died in Egypt* *כִּי הוֹצֵאתָם* *that ye (instead of that) have led us out of Egypt!* Ex. 16. 3; Gen. 21. 7, comp. § 330.

2) Sentences expressing *sequence and purpose*, for which *מָחָר* with the imperf. may serve, as Lat. *ut* with the conjunctive, Deut. 4. 40; 28. 27; Gen. 11. 7; after a verb of motion, the imperf. simply is sufficient to express even the aim and design,



ψ. 88. 11; Job 16. 8. A purpose is more clearly expressed by לְמַעַן (*in reference to this that* —) and בְּעִבּוּר (*on account of this that* —) with the imperf. or better with the volutative, and by אִם also, § 325: *I will ascend the mountain אֲכַפֶּרָה if I may* (perhaps) *propitiate God*, i. e., in order that I (if possible) p. G. Ex. 32. 30. The negative *that not, in order that* — *not*, is expressed most briefly by אִלּ, § 320, as the Latin *ne*, ψ 19. 14, more distinctly by פֶּן; but this last particle stands also, as the Latin *ne*, in expressions of fear of an evil, which one will guard against (with the imperf.), Gen. 3. 22, or believes to have already come (with the perf.) 2 Kings 2. 16; 2 Sam. 20. 6.

3) In *temporal* sentences we have

a) כִּי or בְּאַשֶׁר (rarely אֲשֶׁר alone, Jos. 4. 21) for our *as, then, when*, of the past, but also of the present or future, for our *when*, Lat. *quum*, not for *if*, Lat. *si* (comp. § 135. 1), and then of duration in the past for our *whenever*, i. e., as often as; the preposition כִּי is rarely joined more briefly with the part. immediately, acc. § 168. 2, for a present in the past, Gen. 38. 29. — בְּעֵתָּה *at the time when* —, *at this time* —, *when once*, Job 39. 18.

b) טַרְם *not yet* and בְּטַרְם *before* with the imperf. as the tense of the unfinished, whether the present or the past is spoken of, § 136. 3; more rarely with the perf. for our plupf. ψ. 90. 2. Similarly אֲשֶׁר עַד with the imperf. as *donec pervenirem* ψ. 73. 17.

c) אַחֲרֵי *after that*, מֵאָז or מִדָּאָז *since*, and other particles with a similar meaning.

§ 338. III. The means of expressing *indirect* discourse are not so fully developed in Hebrew as in Greek and German, yet they are not altogether wanting. Not infrequently a thought about to be quoted, which might be quoted in direct narration, or introduced with כִּי *that*, is forthwith subordinated in indirect narration: יָדְעוּ אֲנָשִׁים הָמָּה *do they know they are men!* ψ. 9. 21; *he commanded יַעֲמֹד they should stand*, Dan. 1. 5; Lev. 9. 6; 1 K. 1. 10; Hos. 7. 2; more rarely, however, in a freer position and longer continued, ψ. 40. 4.

In quoting a speech or a thought the frequent form לֵאמֹר *to say*, or *o quote the words*, § 280, is used; sometimes אָמַר merely is used as a shorter form for the same object, as אָמַר.

## 2. COPULATIVE SENTENCES AND WORDS.

I. The simplest connexion by means of וְ *and* is in this § 339. language so frequent, both when a single noun is conjoined as well as a sentence, that it is also found with two ideas of which one as less important might often be subordinated to the other. — So often one noun is joined to another by *and* when we should use *with*; hence also the simple personal pronoun is often repeated before a second noun after a more important one: הוּא וְאֶנְשָׁיו דָּוִד *David he and his men*, i. e., *with his men*. Similarly the predicate, even if it is put after the nouns, can be referred only to the first noun, if this is the more important in sense: אֲנִי וְנַעֲרָתַי אֲצִיחַ *I and my maidens*, i. e., *with my m., will fast*.

That the same suffix should be omitted with the second noun (עֵי וְזִמְרָה) *my pride and song*, Ex. 15. 2, for זִמְרָתִי) is as rare as that two nouns follow each other in the constr. state: מִבְּחָר וְטוֹב לְבָנוֹן *the choice and the best of Lebanon*. In the latter case the first of two nouns essentially alike in sense may remain in the *stat. absol.*, as נִבְזָה וְחָרַל אִישִׁים *of men despised and forsaken*, Is. 53. 3, 4, connected acc. § 288.

If the simple וְ connects a new sentence with a previous § 340. one, the new sentence may be an *antithesis*, inasmuch as the word which forms the antithesis to the previous sentence is put first, whenever this is at all possible: *he called the dry land earth, and (but) the gathering of the waters he called sea*, Gen. 1. 10. — But the second sentence may be, on the other hand, a more subordinate, explicative sentence, e. g., a comparative sentence, Job 5. 7; 14. 11 sq., also at times but repeating an important word (our *even*), Ecc. 1. 5; 8p. 3. 26.

But here the most important thing is that the simple וְ § 341. serves also to bring in *descriptive* or *condition-sentences*, § 306, by the side of others; and thus the condition-sentence

1) may be more closely connected with the preceding one, and so itself have the וְ at its head; in which case the

rule, that the subject in a condition-sentence must stand first, is so strictly observed, that if the subject is a noun already given in the principal sentence, it must nevertheless be repeated at least in its pronoun: *he smote the camp* הִפְחָנָה הָיָה בָּטָח *whilst the camp was resting; they came to her* וְהָיָה יֹשֶׁבֶת *whilst she sat; they prophesy* וְאֲנִי לֹא שְׁלַחְתִּים *and I have not sent them*, i. e., although I have not sent them; from which rule there is no other exception in common narration than that the perf. may stand before the subject after an emphatically prominent word like *behold* הִנֵּה and *not* לֹא, and when a sentence is without a verb a smaller word may be put before the more important subject, acc. § 307: *I came to the temple* וְהִנֵּה מִלֵּא *just when the glory of Jahve had filled the house;* וְהָיָה הַכֹּדֶד כְּבוֹד יְהוָה הִמָּלֵא *save us* וְשׁוּא חֲשׁוֹנָה אָדָם *since vain is man's help*, Ez. 43. 5; Lev. 15. 11; ψ. 60. 13.

But such a condition-sentence, if it is not of too great substantive importance in relation to other members of the sentence, may also be subordinated more briefly in the accusative, acc. § 279, and most easily when a participle can be used (which even precedes its subject, if this is less important in meaning, Ez. 26. 5; 36. 12); but most boldly and rarely the condition-sentence is thrown in, as in a brief parenthesis, e. g., in a larger condition-sentence: *he, warned* (if he had taken warning), *would have saved his soul*, Ez. 33. 5; ψ. 4. 3; Prov. 20. 14; Jud. 8. 4.

2) Or the condition-sentence is inserted in a long series of narrations, and may also stand at the beginning of a new narrative, although with the supposition of words previously spoken; here the וַי may always stand first, and the first position is still more necessary for the subject, Gen. 18. 8; 24. 21; Jos. 6. 1 (without וַי Deut. 5. 5); — Num. 12. 11; ψ. 2. 6; Is. 3. 14.

3) But, lastly, when the condition-sentence is put first, in order to describe an event occurring in given conditions (whether the past, present or future is spoken of Jos. 2. 18), the subject must always be put prominently first (unless exceptionally the predicate for some special reason should be of much more importance, Gen. 27. 30); then the calm regular narration

may come in with the Vav of sequence, § 342, Gen. 24. 1 sq., unless to describe a sudden or unexpected event the second sentence also assumes graphically the form of a condition-sentence, Gen. 27. 30; 38. 25; 1 Sam. 9. 11, or if no imperative or no question follows, which would make the *and* cumbersome, Gen. 49. 29; Ex. 3. 13.

If the subject is quite indefinite, the mere participle is sufficient to put a case or circumstance: מִשֵּׁל צְדִיק *whoever rules righteously*, i. e., if anyone etc., 2 Sam. 23. 3 sq.; Job 41. 18; comp. Jer. 23. 17; Gen. 4. 15.

These sentences, therefore, might be classified with the reciprocal sentences, §§ 355—57.

II. From this common, weak copula וְ *and* the stronger § 342. *and* is, acc. § 231, to be carefully distinguished, since this refers back forcibly to what precedes, presenting what follows as conditioned by what precedes, and as issuing from it, thereby expressing a close and deep relation of the second to the first: *and*, i. e., *and then*, *and so*, *so*, *so that*. This *Vav of sequence* expresses,

1. in conjunction with the perf. and imperf., acc. § 231 sq., the action of the verb in relation to something already said in a living, changeful sequence, so that, as in a suddenly changed temporal relation past actions appear as coming but coming and unfinished actions as already come and finished, the simple tense or the simple mood, therefore, changes suddenly as it were into a complex tense, whether a simple tense precedes (as usually), or any other form of a sentence produces this definite meaning and sequence of tenses. If, e. g., simple narration requires at some point the imperative, this imper. changes (because it is only a branch of the imperf. acc. § 224 sq.), when the relative time or sequence of meaning comes in, immediately into the very calm expression of its antithetical tense, i. e., into the complex perf. with the Vav of sequence.

Still it cannot be denied, that the *perf. consequitivum* generally § 343. is decreasingly used in Hebrew, as the language is presented to us, and that here and there (as Job 7. 17 sq.) the use of the *imperf. consequ.* instead has crept in, as the stronger of the two forms. Nevertheless, this does not occur to such an extent as that the imperf. consequ. is ever employed, e. g., when the imper. as a simple mood is required by the sense, acc. § 342.

§344. Every action which proceeds from or is further developed out of a preceding one, whether the latter was mentioned immediately before or somewhat earlier, is connected by this strong tie, even if the progress lies more in sense than externally in time: *וְיָכֹל וְיִרְאֶה* *I shall be able and see*, because actual seeing presupposes the power; this connexion is also possible between two actions, of which one might be, as the less important, subordinated in another manner: *וַיִּשֶׁב וַיְדַבֵּר* *and he turned and spoke* = spoke again: *וְהָיָה וְאָמַרְתָּ* *say so that thou sayest*. — But these tense-forms also express the *sequence of thought*, if the context points to it: and

1) when a conclusion is drawn from something already said: *וַיִּקָּם* *so was bought*, Gen. 38, 20;

2) when an emphatically prominent but unfinished thought is again taken up in the verb and more closely connected: *וַיִּלְדָּה* *and his concubine* — (as to her) *so bore also she* *וַיִּלְדָּה* Gen. 22. 24; *for thy name's sake* *וְסָלַחְתָּ* *then forgive me*, ψ. 25. 11; similarly after a note of time put abruptly at the beginning: *עָרַב וַיִּדְעוּם* *in the evening* — *then you will know*, Ex. 16. 6;

3) after an interrogative, or another sentence which can be a protasis: *וַיִּדְעָהוּ* *what is man* *וַיִּדְעָהוּ* *that thou knowest him?*

§345. But since in these two tense-forms, acc. § 241, the Vav of sequence and its verbal form make up an inseparable compound, this entire construction is destroyed whenever another word than the verb must stand at the beginning of the sentence; in that case, therefore, the simple *וְ* *and* stands first before this word and farther on that simple tense which would be used when there is no sequence: hence *וְכָתַב . . . וְ* instead of *וְכָתַב*, and *וְכָתַב . . . וְ* for *וְכָתַב*. In this way *לֹא* *not* especially has a disturbing effect, acc. § 320, but also every other word which on account of the meaning must precede the verb, e. g., on account of an antithesis: *וְיִקְרָא . . . וְיִקְרָא* Gen. 1. 10, § 340.

Notwithstanding, since this progressive sequence in narration, to which the Hebrew is so uncommonly attached, is so hardly given up, it is often restored with the aid of the most general verb *הָיָה* *to be* before inserted notes of time or other words put somewhat more strongly prominent, so that

when the *imperf. consequ.* is required וַיְהִי, and when the *perf. consequ.* וְהָיָה supplies the place of the stronger *and*; whereupon follows the proper verb, either in a simple tense, or as in an apodosis with the Vav of sequence: וַיְהִי בַיּוֹם הַהוּא וַיֵּאמֶר and it came to pass on that day, then said he, if the sentence is not remodeled, acc. § 340. 3, Is. 37. 38.

Yet where one might expect according to the above § the simple § 346. tense-form, the complex tense-form, notwithstanding an intervening word, is sometimes continued separated from its וַיְהִי and, 2 Sam. 2. 23; ψ. 69. 22; Prov. 9. 4, comp. v. 16.

2. This *and* expresses pure sequence of thought in conjunction § 347. with the imperative and voluntative with or without strengthening by וְ—, § 228. This form for the expression of the will determined by something preceding is also met with after a calm sentence: *thou desirest not sacrifice* וְאַתָּה מְרַצֵּה that I should (if thou desiredst it) *give it*: its place, however, is more after a challenging protasis (e. g., after the imperative, or an interrogative sentence), whereupon this sentence follows as a kind of apodosis: *who is wise* וְיָבִין that he may understand this? which is = if anyone is wise then he will understand this; וְיִחְיֶיךָ וְיִשְׁכְּנִי seek me and live! which is said with greater animation for, if you seek me, you live; *form a plan* וְחָפַר that it be broken! i. e., form but a plan, it will surely be broken. Therefore since this sentence always stands in close connexion with that preceding it, it may even lose the *and* and by that means connect itself still more closely: *throw the staff to the ground* וְהָיָה so it will become a serpent, Ex. 7. 9. — But the limitations which affect the tense-forms, § 345, may destroy this connexion also.

3. But וַיְהִי can also denote the sequence of thought before § 348. any other word (and was in that case originally spoken with a tone peculiar to itself), e. g., in the resumption of broken discourse: *slave of thy father's* (as to that) וְאֲנִי מִמָּוֶל so was I formerly; and now — וְאֲנִי עַבְדְּךָ so am I thine, 2 Sam. 15. 34; *thy hope* (as to that) — וְהוּא so is it the innocence of thy ways, Job 4. 6.

The antithesis of these two fundamentally different kinds § 349. of וַיְהִי and is formed in connexion with both single words and

sentences, 1) by explanatory words, as *in his soul, his blood*, Gen. 9. 4; in which way two verbs also may reciprocally complete each other: *she is wasted, she sits on the ground*, i. e., she sits wasted, Is. 3. 26, in which case, however, they usually stand close together, § 285. — 2) By climaxes for various purposes, e. g., Gen. 1. 11; Jud. 5. 27; to the third word, Deut. 29. 22. — 3) By brief, abrupt sentences, Jud. 5. 13.

§ 350. As the finite verb in its two main divisions, perf. and imperf., and their intersection by the imperf. conseq. and perf. conseq., forms in Hebrew the firm basis of calm and regular narration, all differing off-shoots and shades of meaning of the verb, with which the narration may begin, come back to the primary calm regularity in the further course of the narration. Hence

1) stronger forms of expression recur to the common ones: the imper. and vol. do not generally continue through many verbs, and do not often occur in the midst of connected sentences generally: hence *וְלֹא* with the imperf. of our languages often means *in order that not*, Jer. 10. 4, also at times merely *לֹא*, acc. § 349. 1, Ex. 28. 32; 39. 23; similarly the infin. absol. and the part. denoting state or condition are not long continued.

2) Shorter forms of expression are not carried on: the inf. constr. and the part. which gives concisely the force of a relative sentence fall back into the common tense-form required by the sense: *וַיִּשְׁמַד . . . וַיִּשָּׂם* *in order to make* (that he may make) the earth waste, and destroy the sinners from off her, Is. 13. 9; *וַיִּלְחֹץ אֶת הָעֲנִיִּים וַיִּשְׂמַח הָעֲנִיִּים* *who lifts up the lowly, exalts the needy*, 1 Sam. 2. 8. A relative sentence especially falls also as soon as possible into the Vav of sequence, even in compressed expressions like: *וַיִּזְנֶה מִנְּהָא וַיִּזְנֶה* *seed of him who committed adultery and she* (the mother, in this way) *played the whore*, Is. 57. 3; similarly Hos. 7. 10.

§ 351. A negative particle put emphatically before the first sentence can often prolong its force into the second sentence without any injury to the sense; as also the force of a preposition often continues in a following sentence with similar meaning, Is. 38. 18; 15. 8; Jud. 5. 9. — More rarely a second parallel sentence brings up a word which the first sentence also requires, Zach. 9. 17; Is. 48. 11.

And since, further, the desire of brevity has force, not infrequently a second verb is annexed with ך in the *inf. absol.* simply, as § 280, in whatsoever form the preceding verb may appear, but especially if the actions are simultaneous and there is no change of person: שָׁכַחְתִּי וַיֵּרָא I turned and saw (similarly with ׀ or, Lev. 25. 14; Deut. 14. 21); the *inf. constr.* with ך also begins to be so used, Jer. 17. 10; 19. 12; Ecc. 9. 1.

III. ׀ or stands next in order to ך and, since it only § 352. adds a *new* possibility; therefore it may also stand before the perf. like the Vav of sequence and with the same force, Num. 5. 14. It is often corrective: *or rather*, with the second question Jud. 18. 19: thence also *if haply, but if*, Lat. *sin*, Lev. 4. 23, 28, so especially in the combination ׀ ׀ what if haply. Still here and there the simple ך also obtains the meaning *or*, Is. 43. 9; 44. 7; Lev. 22. 13.

ם also expresses interchangeable ideas, שְׁנֵיהֶם *uterque*, § 267; or is *even*, which more rarely the simple ך also expresses. — ׀ or ׀ is simply stronger than ך.

### 3. CAUSAL SENTENCES, REASON AND CONCLUSION; ADVERSATIVE SENTENCES.

The stronger *and*, § 342, alone sometimes serves to establish a statement, inasmuch as it may denote *so, for*, Ex. 15. 2, 8; Jon. 2. 4; the proper word for this is כִּי, which originally meant *because* only, acc. § 336, but then standing more alone is equal to our *for* also. — כִּי עַל כֵּן, prop. *because on that account*, is much more emphatic, in that the reason is twice indicated, and עַל כֵּן which is elsewhere demonstrative becomes relative in this connexion (comp. אַחֲרֵי כֵן *after so—*, i. e., after that, 2 Sam. 24. 10), and, therefore, nearly = Lat. *quandoquidem, since indeed*.

In *conclusions* וְעַתָּה *and now*, i. e., since that is so . . . , is used; further עַל כֵּן *upon such grounds, therefore*; לָכֵן *therefore* (prop. *with such*, and thence in another connexion *for all that, nevertheless*, Jer. 5. 2).

The sense of an *antithe* is often lies only in the context § 354. and the position of the words, whether the weak ך and precedes, § 340, or whether it is omitted, which makes the anti-



thesis still stronger, Job. 6. 14 sq.;  $\psi$ . 46. 4.; 119. 51; 61; the stronger, *and*, § 342, and the still more emphatic  $\text{וְאִם}$ ,  $\psi$ . 58, 3, have more weight in reference to an antithesis implied by the meaning. Proper adversative particles are  $\text{וְאִם}$  rarely merely  $\text{וְאִם}$  *on the contrary*,  $\text{וְאִם}$  and  $\text{וְאִם}$  (like Lat. *vero*) *but*. — For an antithesis immediately after a negative (Germ. *sondern*)  $\text{כִּי}$ , § 330, is used, stronger  $\text{כִּי אִם}$ , § 356. — For asseveration against possible objections is used  $\text{נָם}$  or  $\text{וְנָם}$  *yet, nevertheless*, also  $\text{יָדָר}$  *though*, and very strongly  $\text{וְנָם וְאִם}$  *and yet nevertheless*, Lev. 26. 44, or  $\text{וְכִבְרֵךְ הָיָה}$  *and with this thing*, i. e., notwithstanding this, Deut. 1. 32. — Restrictive:  $\text{אֲךְ}$  and  $\text{רַק}$  *only, still*,  $\text{אֲמָן}$ , § 322, and similar words;  $\text{אֲמָן רַק אִם}$  *dummodo*, Deut. 15. 5;  $\text{עַל}$  *although*, Job 16. 17.

The exclamation  $\text{וְאִם כִּי}$  denotes in a simple sentence, affirmatively, *and that . . . ?* i. e., really? or interrogatively, Gen. 3. 1; but adds the main point with increasing certainty, in merely an exclamatory form, in reference to a foregoing sentence, and, therefore, expresses after a negative sentence *how much less*, after an affirmative *how much more*. Similarly  $\text{וְאִם}$  or  $\text{וְכִי}$  after a negative sentence *and that!* i. e., how much less.

## § 355. C. TO THE CORRELATIVE SENTENCES,

i. e., double sentences of which the first points necessarily to the second, belong

I. the *conditional sentences*, whether the apodosis is distinctly supplied or not. The primary conditional particle is

1.  $\text{אִם}$  (rarely  $\text{הֵן}$ ) *if*,  $\text{לֹא אִם}$  *if not*; it presupposes the certainty of the condition even of things that have not at the time actually come into existence, and, therefore, is construed, like the Vav of sequence, with the perf. as the perf. of the future (*futurum exactum*), which perf., however, soon changes into the proper simple tense, acc. § 350. 1; and stands as a particle of time in sentences which proceed from the imperf. as the simple tense (where it = *as soon as*), Num. 21. 9;

In the frequent sentences of swearing, the sentence in which the speaker invokes punishment upon himself is almost always omitted, as being of itself understood: **וְאִם אֶפְרָיִם** *if I forsake thee* (may I perish)! and hence **וְאִם** in such abrupt sentences denotes merely strong negation, **וְאִם** strong affirmation; sometimes even **וְאִם** = **וְאִם**, § 324. — Since **וְאִם** after negative sentences may mean *but if*, i. e., except if, it has gradually become only a stronger expression for *only*, *much rather*, as in the same way **וְאִם** with the perf. Is. 10. 4; thus it corresponds to the Greek **ἀλλ'** *ἤ*.

3. Since, acc. § 134, there is no firm distinction made § 358. in the two main divisions of the verb, the perf. and the im-

perf., between possibility and reality, to supply this want a second conditional particle has been formed לו (also לֹא אִם Ez. 3. 6, negative לֹא־לִי or לֹא־לִי), which lays down the condition notwithstanding the distinct feeling that the conditioned fact is at the time impossible: which distinction appears distinctly

1) in facts of the present, where the perf. may be used, as with אִם, § 355, but often a sentence of circumstance or state is found: לוֹ הָכֵמוּ יְהוָה if they were wise (which they are not) they would perceive this, לוֹ עַמִּי שֹׁמֵעַ if my people now and constantly heard (which it does not); abruptly: לוֹ שִׂנְאָנוּ if he hated us! (what should we do?) Gen. 50. 15; likewise and still more

2) in reference to the past: לוֹ הָיָה if it had come to pass (which it has not), where in the apodosis אִם or כִּי or עָתָה surely then often stands before the perf. And where such a protasis is not supplied, אִם or עָתָה before the perf. can indicate, after an otherwise evident antithesis, what would then have come to pass, Ex. 9. 15.

§ 359. II. *Correlative sentences* or, with a less extensive reference, correlative words: —

1. To present different things as equal, as in one respect nevertheless coinciding and consorting, by אִם—אִם also—also, i. e., as well—as, both—and, not only—but also; the second time the stronger וְאִם may stand, Ex. 10. 25 sq.; Gen. 24. 25; אִם—אִם, Is. 46. 21, and כִּי—כִּי, 38. 15; פֶּן. 76. 7; Num. 16. 17, are more rarely used for this purpose.

§ 360. 2. To present things that are different in juxta-position, as in some respect assimilating to each other: here the language manages to express the correlation by the simple repetition of the comparative כִּי as: כִּי צַדִּיק כִּי רָשָׁע as the righteous so the sinner; if the second member should be expressed more strongly, e. g., if the comparative particle stands before a complete sentence, in that case כֵּן so is used; also if the first comparison extends to a whole sentence, כִּי־אִשָּׁר must be employed, acc. § 336 (very rarely merely אִשָּׁר, Jer. 32. 22, or כִּי Is. 62. 5). If the comparison is in reference to time, כֵּן is our as soon as, פֶּן. 48. 9; or in reference to degree, the more—the more, Hos. 4. 7; the combination כֵּן—כֵּן according to—so, Is. 59. 18; 63. 7.

Often also the repetition, or the sharp contrast of the same word is enough to give the idea of correlation: *זה—זה* *this—this*, *זה—זה* *this—that*; *הנה—הנה* *hither and thither*; *אחד—אחד* *one to the other*, *איש—איש* *each to the other*, *לגוי—לגוי* *nation to nation*, i. e., one nation to another.

3. To present different possible suppositions as equal to § 361. each other, *אם—אם* (*if one desires this, and if one desires that*), Lat. *sive—sive*, is used: *אם טוב ואם רע sive bonum sive malum*; the second time *אם* alone, or merely *ו*, may be used; for a second disjunctive question *ו* may be repeated, Num. 13. 18, yet *אם* is oftener used instead, § 324. 2.

On the contrary, the stronger *א*, § 352, is rather the corrective or suppletive *or*, but otherwise may be used in much the same way: *א ראה או ידע or whether he has seen it or knows it*, Lev. 5. 1. Here also, as § 359, *ו—ו* may be more briefly used, but with the perf., like *אם*, Prov. 29. 9. Many possible cases may be put also by the repetition of *אשר* *is it that or was it that*, i. e., if even at times thus — or thus, Num. 9. 20 sq.

III. Sentences that cancel each other (*μὲν—δέ*, *true—yet*) § 362. have rarely in Hebrew any external mark even in the protasis: still they can be formed, the first member putting a case by means of the challenging *that!* which the apodosis, also without an adversative particle, forthwith abrogates, lat. *ut faciat — tamen, should he — nevertheless* — ψ. 49. 19. sq.; 21. 12; Hos. 13. 15; Deut. 18. 26; Jer. 4. 30; 50. 11; 51. 53; likewise *אשר that ...!* Ecc. 6. 3; 8. 12; similarly *אם if also* — *כי although*. Josh. 22. 7, or *אם אם etiamsi* Ecc. 8. 17; the mere *if* in the protasis may be used as an expedient to express this, Ecc. 6. 3a. — Elsewhere a protasis of this kind is shown by the position of the words merely in the character of an antithesis, acc. § 354, as Is. 49. 4.

## CONCLUSION.

### LONGER AND LIMITED SENTENCES.

This is the construction of the simple or the compound § 363. sentence in Hebrew; and the construction of many protases and long series of thoughts is in general sufficiently clear.

The insertion of other sentences within a sentence, parenthetical sentences, changes in the midst of a sentence, or also in the course of connected sentences, from the construction with which the writer began, occur to a larger extent than has been noticed: still these particulars must be examined in the connexion in which each occurs, and in accordance with the style of each author.

The connexion of sentences is carried on in most cases acc. § 340 sq. by the simple or complex *and*: but when a great picture is to be produced with conciseness and brevity, sentence may press on sentence without any *and*, acc. § 349. 3, as Is. 30. 33.

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| 9    | 9           | פָּתַבְנוּ       | —    | 18   | הַשְּׁמֵר         | 177  | 1b   | אֲשֶׁלְחָה    |
| 12   | 1           | יִפְתָּח         | —    | 6b   | אֲסָלָל           | 179  | 7b   | קָרְבָּכֶם    |
| —    | 9           | הַפָּתַחְנָה     | —    | 1b   | חֲצִצְרָה         | 180  | 15b  | יִבְמָתוֹ     |
| —    | 10 (Hithp.) | נִפְתָּח         | 119  | 8    | מָעִי             | —    | —    | אִיכָתוֹ      |
| —    | — (Nif.)    | נִפְתָּח         | 122  | 3b   | עֲצָמָה and עֲצָם | 181  | 11   | — יִכֹּן      |
| 13   | 1           | יִפְתָּח         | 123  | 1b   | הַיָּרָא          | 182  | 15   | הַנֶּנִּי     |
| 18   | 4           | פָּחוּב          | 124  | 16   | יְהִיָּה          | 184  | 9b   | שְׁנִי        |
| 21   | 2b*         | יִכְתָּבוּ       | 127  | 18   | חֲתָמָה           | 185  | 13b  | מָאָה         |
| —    | 1b          | יִכְתִּיב        | 132  | 9    | אֱלוֹהִים         | 187  | 11b  | לְבַד         |
| 24   | 1b          | יָדוּ            | 133  | 14b  | שָׁלוּ            | 188  | 8    | רַחֲבָעַם     |
| 25   | 3b          | מָכֶם            | —    | 11b  | שֶׁ—              | 194  | 2b   | בְּאַחֲרָיו   |
| 40   | 14b         | יִשְׁאָל         | 136  | 7    | רָע               | 201  | 13b  | הַפָּדָה      |
| 45   | 1b          | כְּחִנוּחַ       | —    | 8b   | חֲמוֹת חֲמָה      | 202  | 4b   | בְּשִׁנָּה    |
| 48   | 10          | אֵין             | 137  | 5    | עֲמָמִים          | 208  | 18b  | לְמִסְפָּר    |
| 51   | 15          | שָׂרִי           | 138  | 14b  | חֲטָאָה           | 222  | 5    | נְבוֹרָה      |
| 63   | 1b          | זָקְנָאָה        | 141  | 10b  | יִחְסְרוּ         | 223  | 1b   | בִּידִי       |
| 69   | 12b         | יִקְמֹן          | 142  | 1b   | הֶזֶן—            | 225  | 16   | פֶּאֶשֶׁר     |
| 73   | 1b          | לְמַעַלָּה       | 143  | 15b  | הַקִּמְנָה        | 228  | 4    | וְהַמְחִנָּה  |
| 91   | 1b          | פּוֹחֵב          | 144  | 5    | חֲמֵנוּ           | 236  | 2b   | מָעַל         |
| 101  | 18          | נִרְאָה          | 147  | 17b  | אֲמָנָם           | 237  | 10b  | כִּי          |
| 105  | 17          | straiten         | 153  | 2b   | כָּבֵד            |      |      |               |
| 106  | 15b         | נִחְשֵׁב         | 154  | 13   | זָכָרֹן           |      |      |               |

\* b = from below.

It having been observed that in the course of the press-work some vowels have come off so as to be found wanting in a certain number of copies, the reader's attention is directed to the above list of words in which such faults may be expected to appear.

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**PRINTED BY W. DBUGULIN, LEIPZIG**

6- 6949A

























